

The RAY S of FAITH

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NOTES: SOME ABBREVIATIONS

SWT = **Subhanahu Wa ta'ala**, "glorious and exalted is He (Allah)"

SAW = **Sallalahu 'Alayhi Wasallam** = peace and blessings of Allaah be upon him (dua for prophet Muhammad).

AWS = **'Alayhi Wasallam**, Peace be upon him (dua for the prophets)

RA = **Radiyallahu 'Anhu**, Allah well-pleased with him (dua for the companions of the prophet)

[3:45] = Surah 3, Verse 45

'Eesa = should be read with Arabic letter 'ayin'.

Ash-Shaytaan = Iblees, the Devil

Shayateen = plural of shaytaan from jinn

OPENING

In Islam, the creed is directly taken from the Qur'an and the Sunnah of the prophet (SAW) unlike any other religion. There are only three ways someone can believe something:

- See it (this is obvious)
- See a similar thing (also obvious)
- Listen to someone trustworthy (e.g. The Qur'an and Sunnah).

The famous Hadeeth: Hadeeth Jibreel

Angel Jibreel (Gabriel) came to prophet (SAW) while he was sitting with his companion. Umar (RA) described that he was wearing very white cloth and had dark hair. There were no signs of travel in him. He sat close to the prophet (SAW) and

He said, "Tell me about eman."

He (the prophet SAW) replied, "It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in Divine Destiny (Al-Qadar), both the good and the evil of it."

He said, "You have spoken rightly."

The scholars divide the belief into these 6 (six) categories, i.e. believing in

- Allah SWT
- His angels
- His books
- His Messengers
- The Last Day
- Al-Qadar (Divine Destiny).

The first pillar of Eemaan i.e. believing in Allah SWT is covered in detail in two separate AlMaghrib aqeedah courses. The focus of this seminar is 'belief in the five remaining pillars of Eemaan'. Sheikh Waleed mentioned that the purpose of this seminar is to make us familiar with the Unseen world as these five pillars are from the unseen world. Even though the people in their time met the respective Messenger, to us it is also from the unseen. Sheikh also included the discussion about the Jinn since this also is part of the unseen world.

In addition to proofs from the Qur'an and the Sunnah, sheikh tried to include a rich mixture of intellectual material, heart-softening topics, and interesting stories; serious, funny and even spooky.

CHAPTER ONE: BELIEF IN THE ANGELS

What/Who are the Mala'ikah (Angels)?

Linguistic Definition of Mala'ikah:

First opinion: Plural of malak. Where 'malak' means great strength.

Second opinion, it is from (al-alooka = the message). This is because angels carry out Allah's messages or commands.

Some scholars say it is from (al-maalik = owner).

Technical Definition:

Angels are created from light and they carry out Allah SWT's commands.

A COMMON MISCONCEPTION: Angels are creatures of light that have no physical attributes.

Some people think that the Angels are really not there and that they have no physical form. There are so many verses in the Qur'an that show that the Angels have physical descriptions such as voices, hands, and wings.

As Allah SWT says in the following verse:

الْحَمْدُ لِلّٰهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَئِنَّ أَجْبَحَةٍ
مَّثْنَى وَثُلَثَ وَرُبَعٌ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ

قَدِيرٌ

All the praises and thanks be to Allah, the (only) Originator of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things. [35:1]

In another verse Allah SWT describes angels of death as they have hands.

وَلَوْ تَرَى إِذ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوهُمْ
أَنفُسَكُمُ الْيَوْمَ تُجَزَّوْنَ عَذَابَ الْهُوَنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ عَغْرِيْرُ الْحَقِّ وَكُنْتُمْ
عَنْ آيَاتِهِ تَسْتَكْبِرُونَ



And if you could but see when the Zalimun (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!" [6:93]

'Aishah (RA) narrates that the prophet SAW said, "**The angels were created from light, and the jinn were created from a smokeless flame of fire, Adam was created of what has been described to you.**" [Muslim]

They are made from light but not that they are light themselves. A similar comparison can be given for human beings. We are created from clay whereas we ourselves are not clay-like, rather we have flesh and bone body structure.

How do others view of angels?

THE PHILOSOPHERS' VIEW: Figment of prophets' imagination.

THE PAGAN ARAB VIEW: Spouses/daughters of Allah.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الْرَّحْمَنِ إِنَّا أَشَهِدُوا
خَلُقُهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسَأَلُونَ



And they make the angels who themselves are slaves to the Most Beneficent (Allah) females. Did they witness their creation? Their evidence will be recorded, and they will be questioned! [43:19]

THE JEWISH VIEW: Hebrew for Angel is *malach* meaning messenger which is close to the correct meaning.

1. Angels carry out God's order.
2. They believe that bad things also happen by angels.
3. Some Jews (during the prophet) were showing hatred or enmity towards Jibreel. As Allah SWT says

فُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ وَنَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا

بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٤٧﴾

Say: "Whoever is an enemy to Jibreel (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it and guidance and glad tidings for the believers. [2:98]

THE CHRISTIAN VIEW: The following are the Christian view points:

1. Angels are creation of God.
2. They carry out God's word and they are His minions.
3. Always depicted as humans, even though they believe they have no physical existence.
4. They are shown with wings.
5. New Testament mentions angelic hierarchy.
6. There can be good and bad (*fallen*) angels. Ash-Shaytaan and demons are fallen angels.
7. Guardian Angels attend God's throne.
8. Modern Christianity promotes that after death a righteous soul will turn into an Angel.

The rulings regarding Belief in the Angels:

Belief in the Angels is the 2nd pillar of Eeman. A person is NOT a believer without this pillar.

- This pillar of faith comes after the belief in Allah and before believing in the books. The reason is because they are the ones that deliver the message or brings the books to the messengers..

عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ عَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا عَفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

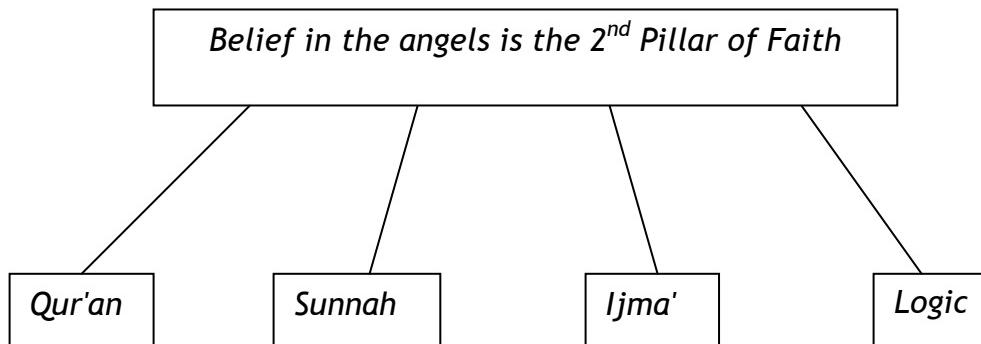
The messenger believes in what has been revealed to him from his Lord. As do the men of Faith. Each one (of them) believes in Allah, His Angels, His books, and His Apostles. "We make no distinction (they say) between one and another of His Apostles." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to you is the end of all journeys." [2:285]

Why is belief in the Angels the 2nd pillar of Eeman?

Allah SWT says in the Qur'an

لَيْسَ الْبِرُّ أَنْ تُؤْتُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرُّ مَنْ عَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالثَّيِّنَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...[2:177]



Evidence for the obligation to believe in the Angels:

That the belief in the angels is the 2nd pillar of Eeman can be proven using all the sources (*Adillah*) of Islamic legislation (*Fiqh*).

❖ **Al-Qur'an** : Allah SWT says

مَنْ كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوٌّ
لِّلْكُفَّارِينَ

Whoever is an enemy to Allah and His Angels and Apostles, to Jibreel and Meeka'eel, then, surely Allah is an enemy to those who rejects Faith. [2:98]

❖ **As-Sunnah:**

The Prophet (SAW) said, "**Eemaan is to believe in Allah, and His Angels, and His Books.....**" [Al-Bukharee and Muslim]

❖ **Ijma':**

Ibn Hazm mentioned the consensus on this issue in his book Maratib al-Ijma'. Ibn Taymiyyah and others also reported this consensus.

They say that whoever doesn't believe in the angels is not a Muslim.

❖ **Logic:**

Believing in the Qur'an and Messengers necessitates believing in Angels. To believe that messengers received books we logically have to believe in their carriers. So our belief in the 3rd and 4th pillars depends on believing in the 2nd pillar (belief in the Angels).

Characteristics of the Angels:

- They were created to worship Allah and to carry out His Command.

 يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَرُونَ

They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). [21:20]

- They commit no sin and have no free will:

Allah SWT says

 مَلَكِكَةُ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

".....angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." [66:6]

So there is no scope of being *fallen angels* as some of the Christians have claimed. Also this is why some scholars say that the man is better than Angels because man has a choice whereas angels don't.

- They have levels or ranks:

Some angels have higher ranks than others. For example Jibreel (AWS) is the leader of all angels. Whereas the angels who participated in battle of Badr have higher status among all of the angels.

- Jibreel asked the Prophet (SAW) who are the best of men. The Prophet said "Those who attended Badr." Jibreel said and so for the Angels.

Narrated Rifaa (who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)." [Saheeh al-Bukhari: Chapter: Merits of the Ansaar in Madinah]

- They do not have a gender.

﴿٢٧﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمِّونَ الْمَلَائِكَةَ تَسْمِيهِ الْأَنْثَى

Verily, those who believe not in the Hereafter, name the angels with female names. [53:27]

- They have the ability to change form: Angels can take the shape of men.

- Proofs in the Quran.
 - Jibreel came to Maryam (AWS) in a form of a man to announce to her the birth of 'Eesa (AWS). As Allah SWT says in the Qur'an

فَاتَّخَذَتْ مِنْ ذُو نِعْمَةٍ حِجَابًا فَارْسَلْنَا إِلَيْهَا رُوحًا فَتَمَثَّلَ

لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

Then We sent to her Our Ruh [angel Jibreel (Gabriel)], and he appeared before her in the form of a man in all respects.[19:17]

- When the Angels came to prophet Ibraheem (AWS), he thought they were human beings.

وَلَقَدْ جَاءَتْ رُسُلًا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامٌ قَالَ سَلَامٌ
 فَمَا لَبِثَ أَنْ جَاءَ يَعْجِلُ حَنِيدٌ

14

And verily, there came Our Messengers to Ibrahim with glad tidings. They said: Salam (greetings or peace!) He answered, Salam and he hastened to entertain them with a roasted calf. [2:69]

- Proofs from the Hadeeth:

Hadeeth Jibreel: Jibreel (AWS) came as a Bedouin from the desert mentioned in the opening.

"On the authority of 'Umar (RA), who said, "One day, while we were sitting with the Messenger of Allaah (SAW), a man, with very white clothes, very dark hair and who was unknown to us, passed by us and sat next to the Prophet, leaning his knees on his knees and laying his palms on his (the Prophet's) thighs. He said,

Then he (the stranger) left. I waited for some time, then he (the Prophet) said to me, 'O 'Umar! Do you know who the questioner was?' I said, 'Allaah and his Messenger have more knowledge.' He said 'He is Jibreel; he came to teach you your religion.'" [Bukhari and Muslim, from different narrators]

Jibreel (AWS) would sometimes take the shape of **Dihya al-Kalbi (RA)**:

Narrated Abu Uthman, I got the news that Gabriel came to the Prophet while Um Salama was present. Gabriel started talking (to the Prophet and then left. The Prophet said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet)." Later on Um Salama said, "By Allah! I thought he was none but Dihya, till I heard the Prophet talking about Gabriel in his sermon." [Saheeh al-Bukhari: Chapter: Virtues and Merits of the Prophet (pbuh) and his Companions]

And there are many other Ahadeeth that mention about Jibreel (AWS) and other angels taking the shape of human beings.

- They never tire of their worship:

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ٢٠

They celebrate His Praises night and day, never do they flag or intermit. [21:20]

- They don't eat or drink. Example when they met prophet Ibraheem he hastened to entertained them with a roasted calf [11:69]. But the angels did not eat

فَلَمَّا رَأَاهُمْ أَيُّدِيهِمْ لَا تَصِلُ إِلَيْهِ نَكِرُهُمْ وَأَوْجَسْ مِنْهُمْ
خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسَلْنَا إِلَى قَوْمٍ لُّوطٍ ٧٤

But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)." [11:70]

- Angels are of an enormous number:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

....And none can know the hosts of your Lord but He.[74:31]

Hadeeth mentions that the hellfire will be pulled to the land of resurrection by 70,000 chains and each chain is held by 70,000 Angels. In total there are $70000 \times 70000 = 4.9$ Billion angels carry the hellfire.

Ibn Mas'ud reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Jahannam will be brought forth on that day with seventy thousand thongs and each thong will have seventy thousand angels pulling it." [Saheeh al-Muslim]

In another hadeeth:

The Prophet said: "....Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again...." [Sahih Muslim: Book 001, Number 030]

Thus we wonder about the number of angels by looking at the sheer fact that since their creation even before human kind how many days have past and how many angels have already visited Bait-ul-Ma'mur.

➤ **The things that harm people harm them:**

Eating onions/garlic. Smell of it harms angels.

Jabir bin 'Abdullah said, "**Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet ordered that it should be brought near to some of his companions who were with him. When the Prophet saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).'**" (Saheeh al-Bukhari, Hadeeth No. ??, Vol. ??)

Another Hadeeth:

Narrated Abu Huraira: **Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it (i.e. expectoration)."** [Saheeh al-Bukhari: Volume 1, Book 8, Number 408, Chapter: Prayers]

➤ **They love the righteous and pray for them:**

Narrated Abu Huraira, Rasool Allah (SAW) said:

"If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." [Saheeh al-Bukhari, Hadeeth No. 66, Vol. 8]

Angels pray for the righteous. They pray for those:

- Who pray for another person who is absent.
- Who makes wudu before sleep
- The person who is teaching and learning.
- Those who go to the masjid.

- Those who are in the first row of congregational prayer.
 - When we say dua' in the salah
 - Who fill the gap during the salah.
 - Who sit after the prayer
 - Who eat Sahoor.
 - Those who pray(give salawat) on the prophet (SAW)
 - Those who go to visit the sick, whether Muslim or non-Muslim.
- They pray against the wrongdoers:

Angels make dua' against:

- Those who hide the truth. As Allah SWT says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ
 وَالْمَلَائِكَةِ وَالنَّاسٍ أَجْمَعِينَ ١٦١

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. [2:161]

- Those who disobey Allah.
- Who innovates in the matter of religion. Ahlul bida'.
- Whoever gives shelter to such an innovator.
- Whoever does a sin in Madinah.
- Whoever curses and speaks bad about the sahabah (Tabrani from Ibn Abibbas)
- A stingy person.

Narrated 'Ali: **We have nothing except the Book of Allah and this written paper from the Prophet (where-in is written:) Medina is a sanctuary from the 'AirMountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted...** [Saheeh al-Bukhari, Volume 3, Book 30, Number 94]

The Wisdom behind their Creation:

- ❖ General: All Angels were created to worship Allah and glorify Him.

 يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَرُونَ

They celebrate His Praises night and day, never do they flag or intermit. [21:20]

 وَإِنَّا لَنَحْنُ الْصَّافُونَ

And we are verily ranged in ranks (for service). [37:165]

- ❖ Specific: Different angels have their special responsibility.

Archangel Jibreel (AWS): Brought the revealed messages of Allah to all the prophets (including the Zaboor, Tawrah, Injeel, and Qur'an). One opinion says the name *Jibreel* comes from *Jabr* (aid) and *eel* (messenger).

Other angels include

Meeka'eel: Discharges control of vegetation and rain.

Israfeel: Who will blow the trumpet on Yawm al-Qiyamah (the Day of Resurrection).

Angel of Death: He and his associate angels take the souls of living beings during their death. Usually called *Azrael*. But there is NO proof for this name.

Guard of hellfire: Maalik.

وَنَادُوا يَمَدِلُكْ لِيَقُضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مُّنْكِثُونَ



And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever." [43:77]

Guard of paradise: Ridwan. No proof of this name even though Ibn Katheer has mentioned this name. There is a poetry... 'work hard for the jannah.' This mentions the name Ridwan.

Angels for writing: Every single thing is documented. Allah SWT says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does he utter but there is a sentinel by him, ready (to note it). [50:18]

There are total of three different (3) angels for recording.

Left and Right records:

Every human being has two angels recording their deeds, one on the left and one on the right. The angel on the right records only good deeds and the angel on the left records only the bad deeds.

كَرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

Kiraman (honourable) Katibin writing down (your deeds). They know all that you do. [82:11-12]

3rd record:

This is a general record for every single action. This will record everything including what we have thought about. So these angels even have the special ability to document our thoughts. And everyday will be a new page in the record. (Food for thought: How was my page-of-record today?)

If someone changes their intention from a bad one to a good one, they will record it as a reward. (subhan'Allah)

If we repent within 6 (six) saa'ah (hour) the bad deed will not be recorded. The scholars said that an hour refers to a short period of time. If the person repents before six hours it will not be written in his record at all in the first two records. But the third record will record these forgiven things too. After six hours it will be written in all of them and if he repents it will be forgiven inshAllah. We have to keep in mind the rule in relation to the texts of the unseen that dwelling on the details of the unseen matters destroys the effect of the texts. The Hadeeth that mentions that the angel will wait six hours before recording a bad deed was mentioned to encourage people to hasten their repentance.

Story of Ummul Mu'mineen Aisha (RA): *The angels write all we say.*

Aisha RA was making umrah, and sisters in another tent were talking on and on, and she came to them and said "Why don't you give your angels a break."

Some other special angels:

- **Angel of inspiration:** This angel inspires the believer for what is good. That's his sole job.
- **Guardian Angel:** If a believer makes wudu, recites ayatul Kursi and goes to sleep, an angel will protect him during his sleep.
- **Four sides' guardian angels:** There are angels that protect us from all four sides from the harm of as-Shayateen.

The effects of Belief in the Angels on the Life of the Muslim:

- *Protects from the false belief and heresy:* Correct belief in all pillars of Eemaan helps us from falling in the trap of false belief.
- *Aids the believers in remaining steadfast in their religion:* It reminds the believer that he is not alone in worshipping Allah SWT.
- *Helps the Believers to be patient:* When we know that angels are praying for us, it encourages us to be steadfast in our religion.
- *Shows the honor of the believing human:*
 - Even though the angels are so righteous, noble and special, Allah SWT had told them to prostrate before Adam and serve people.
 - Allah SWT says that He has honored human kind.

وَلَقَدْ كَرِمْنَا بَيْنَ عَادَ وَهَامِنْتُهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ



مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference. [17:70]

Al-Mu'tazila brought a new issue:

That the angels are better than the human. Shia' say: Their imams are better than angels who in turn are better than human. (Imam > angels > human)

Many of the Ahl-al-sunnah involved themselves in the discussion of this issue. Imam Ibn-Taymiah clarified this issue by stating that:

"Angels are better in this worldly life, but in the hereafter as the human being enter the paradise, they are better than the angels."

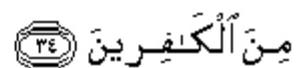
- *Demonstrates the Greatness of our Lord:* When we learn about the might and power of some of the angels we appreciate the greatness of our Creator.

For example, Jibreel (AWS) told the Prophet (SAW) that with the tip of his wing he could turn a town upside down. Also, when Saad ibn Muadh (RA) died, his funeral prayer, as reported by the prophet (SAW), was witnessed by 70,000 (seventy thousand) angels and they made istigfaar (dua' for forgiveness) for him.

How to understand following two verses in relation to our belief in the Angels?

First Verse:

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبْنَى وَأَشْتَكَبَرَ وَكَانَ



مِنَ الْكَافِرِينَ

And when We said to the Angels, "Bow down to Adam," they bowed down. Not so Iblees, he refused and was haughty. He was of those who reject Faith. [2:34]

This verse might give the meaning that Iblees is from angel.

- But it is almost a common sense that Iblees can't be from angels. Thus one very important point to note here is that we never take one text and disregard other texts. Very important principle: **take all evidences together in consideration.**
- Because in another verse it is stated expressively that Iblees is from the jinn.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِأَدَمَ فَسَاجَدُوا إِلَّا إِبْلِيسَ كَانَ
 مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ فَلَمَّا أَفْتَخِرْنَاهُ وَذَرْيَتْهُ وَأُولَيَاءَ مِنْ
 دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدْلًا
٦٠

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun. [18:50]

- Iblees himself said that he is from fire as are the jinns:

قَالَ مَا مَنَعَكَ أَلَا تَسْجُدَ إِذْ أَمْرَتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ
 نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ
١٢

Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay." [7:12]

- *Why Allah (SWT) mentions iblees didn't bow even though He SWT gave the order to the angels?*

The explanation is that Iblees was among angels, but he is not one of them. He used to be very righteous. He strove hard and reached their level, and he was with them and amongst them in worship

- Sheikh Ibn Taymiah said that Allah (SWT) honored him so much He gave him the shape of angel.

- In Arabic, in the group if most have a thing in common, and only one or two don't have it, then it can be said that the group is from that thing. For example, the ayat above. The only being in the group who wasn't an Angel was Iblees.

Second Verse:

وَاتَّبَعُوا مَا تَشْلُو أَلْشَيَّطِينَ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنْ
 أَلْشَيَّطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ الْمَسْحُورَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلِ
 هَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا فَحْنُ فِتْنَةً
 فَلَا تَكُفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجِهِ
 وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ
 وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ أَشْتَرَهُ مَالَهُ وَفِي الْآخِرَةِ مِنْ خَلْقِي
 وَلِئِسَ مَا شَرَوْا بِهِ أَنفُسُهُمْ لَوْ كَانُوا يَعْلَمُونَ



They followed what the Shayateen gave out (falsely) in the lifetime of Sulaimaan. Sulaimaan did not disbelieve, but the Shayateen (devils) disbelieved, teaching men Magic, and such things that came down at Babylon to the *Malakain*, Haroot and Maroot. But neither of these taught anyone (such things) without saying: "We are only for trial, so do not disbelieve." They learned from them the means to cause separation between man and his wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed, not what profited them. And they knew that the buyers of it (Magic) would have no share in the happiness of the Hereafter. And vile was the price for which they sold their souls, if they but knew. [2:102]

People said Solomon was a magician. With the above verse Allah SWT states that what people propagated is completely false.

Sending the two angels with magic among the people involved a very Hard Test for them. Anyone would learn this knowledge and that will make him/her a disbeliever. This was their test.

But the scholars ask, "*How can the angels teach people things that cause disbelief?*"

There are different efforts to reconcile the above verse and the nature of angels.

- Some say that the word “Malakain” does not mean angels. There is another way of reciting saying “Malikainee” meaning kings. So Allah was mentioning the two kings of Babylon. AbdurRahman al-Qudsi recites this way.
- Imam Ibn Hazm said that they are two kings from the jinn.
- Another understanding that the word “ma” in "wa ma" either means to affirm (with) or to negate. Imam Qurtubi takes this meaning which is like "walam unjila 'alal malakainee". This gives the meaning that the magic did not come with the two angels. And the rest of the verse applies to the Shayateen.
- The **vast majority of the scholars** understand the verse as it is. So the "malakain" (two angels) were just ordered to do what Allah SWT wanted and that was to put people in very hard test.

Sometimes Allah SWT does give people very hard tests. For example people of Israel were given a test such as to kill each other to expiate their sins during Musa (AWS). In a sense it was a mercy to them since before Musa (AWS) the nations that disobeyed were completely destroyed.

CHAPTER ONE: BELIEF IN THE JINN

What are the Jinn?

Linguistic Definition of Jinn

Comes from the word '*Jannah*'. This means something that is concealed, secluded, invisible, remote or hidden. This is because they can see us but we can't see them.

إِنَّهُ وَيَرَنْكُمْ هُوَ وَقَبِيلُهُ وَمِنْ حَيْثُ لَا تَرَوْنَهُمْ
 إِنَّا جَعَلْنَا الشَّيْطَانَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Verily, he and his soldiers (from the jinns or his tribe) see you from where you cannot see them.
[7:27]

It is out of mercy of Allah SWT that we can't see them. Otherwise we will be so uncomfortable to see them around so much.

They do not wear clothes. In Surah al 'Aaraaf Allah SWT mentions that He SWT guided Adam to cover his private parts and Shaytaan mislead Adam and his wife to disobey Allah SWT and He punished them by stripping them of their garments and sending them in this world.

يَدْبَغْنَىءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سُوَءَاتِكُمْ وَرِيشًا

O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment....[7:26]

Arabs have given different names to jinn. For example:

1. 'Afreet (عفريت): Strong jinn who causes much harm.
2. Arwaah (أرواح): The ones that antagonize the youth.
3. 'Aamar (عامر): Jinns that live in houses among mankind.
4. Shaytaan (شيطان): When mentioning the evil ones.

Technical Definition of Jinn

- Accountable beings
- They have free will.
- Are created from fire.
- They are invisible to human.
- Have some special abilities that human beings don't have.

The creation of the jinn

A. Why were the jinn created?

Allah SWT says in the Qur'an

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

I have only created jinn and men, that they worship Me Alone. [51:56]

It is clear from this verse that Allah SWT created jinn to worship Him.

B. The nature of their creation

In the Qur'an, Allah SWT mentions

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلِ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

And the jinn, we had created before, from the fire of a scorching wind. [15:27]

In another verse,

وَخَلَقَ الْجَانَّ مِنْ مَارِيجٍ مِنْ نَارٍ ﴿١٥﴾

And He created jinn from fire free of smoke. [55:15]

From the previous two verses it is obvious that Allah SWT created jinn from fire.

C. Jinn were created before mankind.

The proof for this statement is in the following couple of verses. When Allah SWT told the angels that "Verily, I am going to place (mankind) generations after generations on earth." they said

قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

They said: "Will You place therein those who will make mischief therein and shed blood [2:30]

So the Angels knew that that human will fight each other and will cause mischief on the face of the earth as they observed the same thing among the jinn who were created earlier.

Also from the following verse it is obvious that jinn were created before the first man Adam (AWS).

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. [18:50]

D. Can humans see Jinn in their original forms?

The answer is NO. But if someone sees jinn it will be in a specific shape of an animal. What is seen is the form they choose to take, not their original form. They can appear in different forms, common are in the shape of snakes, cats, black dogs etc.

How Do Others View the Jinn?

- **THE PAGAN ARAB VIEW:**

- Some of them say they are the sons of Allah.
- They said that Iblees was the brother of Allah. ‘Awudhubillah.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ



And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him). [37:158]

- **THE JEWISH VIEW:**

- Some modern sects deny the existence of jinn.
- Most sources say that they exist and created from fire.

- **THE CHRISTIAN VIEW:**

- Iblees has a personal army of demons to assist him in attacking humans.
- Consider Iblees to be a fallen angel.
- Generally jinn were also fallen angels.
- Modern Christianity doesn't believe in jinn, but they believe in demons as bad angels.

The Ruling in believing in Jinn

Belief in jinn is obligatory. Jinn were mentioned clearly throughout the Qur'an and Sunnah. Denying their existence of jinn is 'kufr' by the consensus of the scholars. In surah al-Jinn Allah SWT says

فُلُوْجَيْنِ إِلَى أَنَّهُ أَسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا فِرْعَانًا عَجِيبًا

Say (O Muhammad): "It has been revealed to me that a group of jinns listened (to this Qur'ân). They said: 'Verily! We have heard a wonderful Recital (this Qur'ân)! [72:1]

Ash-Shaytan:

A. Who is Ash-Shaytan (Satan)?

- His name is **Iblees**, the great taaghoot, and the Enemy of Mankind.

- His is one of the jinn.

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

When we said to the Angels, “Bow down to Adam,” they bowed down except Iblees. He was one of the jinn.” [18:50]

- Is Iblees ”the father” of all jinn? Sheikh Ibn Taymiah mentions that Iblees is the father of all jinn.
- He was given the shape of an angel due to his excellent worship to Allah SWT. When he disbelieved he was changed back to his original or worsened shape, no more like an angel.
- He has horns, and his face looks like an ugly fruit from the bottom of the hellfire. Describing the tree in hellfire, Allah SWT says

Verily, it is a tree that springs out of the bottom of Hell-fire, The shoots of its fruit-stalks are like the heads of Shayatin (devils) [37:64-65]

B. The wisdom behind the creation of Ash-Shaytan

- Struggling against ash-Shaytan and his allies is a manifestation of completing one’s servitude to Allah. Allah loves that we struggle so that we will earn our reward by fighting him (Iblees) back.
- Fearing sin. Our struggle with ash-Shaytan brings the concepts of repentance and forgiveness. This will make Allah SWT al-Ghafur and ar-Raheem.
- A test for humanity.
- A manifestation of Allah’s complete power. Demonstrates the ability of Allah to create anything, something and its opposite.
- Appreciating the opposite.
 - See the people who deserve Allah’s mercy and those who don’t.
 - We don’t appreciate something until we see the opposite, i.e. health vs. sickness.
- Demonstrating Allah’s complete control and ownership.
- Manifestation of Allah’s complete wisdom.
 - Showing us what happens when you disobey Allah.

- The reason why Allah gave Iblees such a long life is so he can accumulate more sins and he will be punished so much in the Hereafter.
- Praising Allah for suppressing the Shaytan and showing His Patience. He SWT didn't destroy Iblees immediately. Gave him a prolonged life.

What is the wisdom behind Iblees's prolonged life?

- Most experienced enemy of human kind. Has so much (thousands of years of) experience. If he was able to deceive Adam (AWS) from the beginning, imagine how good he is at deceiving us.
- Despite his impressive experience, we are able to defeat him almost every time. The simplest of protection is to say – *A'oodhu Bi'Allah (I see refuge in Allah)*.
- Uniform trial for every section of human since they have this common enemy.
- His long life is a form of reward for his previous worship to Allah SWT.
- Some scholars mention that his prolonged life is a punishment in disguise. His accumulated disobedience to Allah SWT during this long life will lead him to suffer in the lowest level of hellfire.

C. Ash-Shaytan: The Enemy of Men

Ash-Shaytan's hatred towards us is so much that he wants to destroy and punish us by taking us all to hellfire. Allah SWT says

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ وَلَيَكُونُوا

مِنْ أَصْحَابِ الْسَّعِيرِ

Verily Ash-Shaytan is an enemy to you, so treat him as an enemy. He only invites is adherent that they may become dwellers of the blazing fire. [35:6]

- He shows bad dreams and nightmares. He does not let the believers even to have some rest during their sleep.
 - He hates humans so much that even a new born baby just came out of the womb will get a poke from him.
 - Helps spread plague among the people.
 - An enemy without any days off. Working 24/7.
 - He has so many followers among jinn and men.
 - Has unlimited access to us and he know us very well.
 - Knows how to play the game.
 - Shaytan will hurt humans the most in the moments of their death.
- The Prophet (PBUH) made a dua saying “Oh Allah I seek your protection from the Shaytan during the moment of my death.”
 - Beware that Shaytan can harm us no matter what time.

Attempt at the life of the Prophet (SAW):

While prophet (SAW) was in Makkah, ash-Shaytaan gathered his entire army of jinn shayateen. Thousands and thousands of Shayateen were coming down from the Makkan hills to destroy him from every direction and Prophet (SAW) did not know what to do or say. Jibreel (AWS) came and asked the prophet to repeat with him

أعوذ بالله من شر ما خلق .

“Awudhu bi kalimati tamma min sharrima khalaq”

Our weapon against shaytaan is simple

“Awudhu billahi minash Shaytanir Rajeem”.

Every human has a Qareen from the Jinn

- Every human has a Qareen. This is a **non-Muslim** jinn that whispers to the person.
- Even Prophet (SAW) had a Qareen. As he (SAW) told A’ishah that even he has a Qareen. [Muslim]

'Abd-Allaah ibn Mas'ood narrated: The Messenger of Allaah (SAW) said: "There is no one among you but a companion from among the jinn has been assigned to him." They said, "Even you, O Messenger of Allaah?" He said, "Even me, but Allaah helped me with him and he became Muslim (or: and I am safe from him), so he only enjoins me to do that which is good."

According to another report, "... There is assigned to him a companion from among the jinn and a companion from among the angels." [Saheeh Muslim, 2814]

- Allah SWT says:

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضُ لَهُ وَشَيْطَانًا فَهُوَ
لَهُ وَقَرِينٌ

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Quran and worship of Allah), We appoint for him Shaitan (Satan devil) to be a Qarin (an intimate companion) to him. [43:36]

Among the Jinn are the Good and Evil:

There are both good and evil members among the jinn themselves. Allah SWT says in surah Jinn

فُلُوْجِنِي إِلَى أَنَّهُ أَسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجِيبًا

There are among us some that are righteous, and some the contrary. We follow divergent paths. [72:11]

Among them there are Muslims and non-Muslims.

وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَ الْكُفَّارِ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحْرِرُوا رَشْدًا



'And of us some are Muslims and of us some are Al-Qâsitûn (disbelievers those who have deviated from the Right Path). And whosoever has embraced Islam, then such have sought the Right Path.' [72:14]

There are even sects like shia' and other misguided groups among them.

A Story from the past: Ibraheem Nakhaee (teacher of Imam Abu Hanifa), a scholar from Kufa in Iraq, had students from the jinn. He asked one of this students, "Do you have sects?"

The student's response was, "Yes".

They do have sects among them. And when Sheikh Ibraheem asked him about the worst sect among them, his reply was "Shia". And sheikh Ibraheem told him "this is same with us human too."

Can a Shaytan become Muslim?

- Iblees will never be a Muslim. He will never repent and is so much involved in sins.
- It can be same with us as we know that it becomes harder for a person to come back to the right path if he/she is into sins too much.
- Lesson to learn: if involved in a sin, we should not think that we will quit later. There might be no opportunity to return back.

Story about a Stage-4 cancer patient: Sheikh mentioned about a successful Muslim doctor who himself was in stage-four cancer patient. His son told the sheikh Waleed that he never heard father to mention 'Allah' or 'Alhamdulillah'. He never saw his father praying. When went to give some naseeha, the sheikh found out that he did not want to quit any more. When asked to repent that man's answer was, "I am OK. I lived my life". And he died in that status.

- Can Kafir (disbeliever) jinn become a Muslim?
Yes. In some instances that did happen.

Did the Prophet's (PBUH) Qareen become Muslim?

- As narrated in Saheeh al-Muslim, A'ishah asked the Prophet (PBUH) if he had a Qareen. He said yes. But the Prophet (SAW) told her that Allah helped him and “fa aslama” or “fa aslamu”. The scholars deduce two meanings from that statement.
 - His Qareen became Muslim, “fa aslama” with the meaning “*aslama hua*”
 - Prophet (SAW) was granted security from his whisper, “fa aslamu” with the meaning “*aslamabee*”

The life of the Jinn

- They eat and drink. Sometimes even with us. This has been reported in several ahadeeth, such as the narration of Ibn Umar in which he related the Prophet (PBUH) said, “Shaytan eats and drinks with his left hand.”

Prophet (SAW) said: “When any one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, because the Shaytaan eats with his left hand and drinks with his left hand.” [Saheeh al-Muslim, 3764]

The jinn and marriage

A. Do the jinn marry and procreate?

This issue can be established using the following two verses. Allah SWT says about the maidens from the Jannah that they would not be touched by the jinn.

فِيهِنَّ قَصْرَاتُ الْطَّرْفِ لَمْ يَطْمَثُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

In them will be (maidens), chaste, restraining their glances, whom no man or jinn before them has touched. [55:56]

Allah SWT also says that Iblees who is from the jinn has progeny (*jurriyah*).

كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَخِذُونَهُ وَذُرِّيَّتَهُ أُولَيَاءٌ مِّنْ دُونِنِي

....He was one of the jinn, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me?... [18:50]

Only one scholar, Wahab ibn Munabbeh has denied eating and marriage of the jinn.

Story about not to pry into matter that doesn't concern oneself:

Ash-Shabi was asked what was Iblees's wife's name.

His answer was, “I was not invited to his wedding (waleemah)!”

B. Can humans and jinn intermarry?

- a. Some say yes. Sheikh Ibn Taymiyyah said it is well-known that they can, As-Suyotee supported this.
- b. Some say that human men can marry female jinn. Imam Malik and other jurists, said that it is possible for a female jinn and a male human to marry, the opposite pairing is impossible.
- c. Most of the scholars say it is not acceptable in general.
- d. Some say it is impossible. Since Allah says that He has created spouses for you from your own species.

وَمِنْ عَائِدَتِهِ أَنْ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا

And among His Signs is this, that He created for you wives from among yourselves...[30:21]

Lifespan of the jinn and their death

- Jinn die like human beings.
- The Prophet (PBUH) said in his du'a, “You are the One that never dies, and the humans and the jinn die.”

- Allah SWT says:

كُلُّ مَنْ عَلَيْهَا فَانٍ


All that is on earth will perish. [55:26]

Shapes that jinn usually take:

- Three types of snakes that the jinn won't take form are rattle snake, cobra, and a bald snake. So if there is a snake in a house other than the types mentioned above, we should ask those three times to leave the house. After that we are allowed to remove them or kill them.
- “It was reported that the Messenger (SAW) gave permission to one of his Companions to go to his wife during one of the military campaigns – I think it was the campaign of al-Khandaq – as he was a young man who had recently got married. When he reached his house, he found his wife standing at the door, and he objected to that. She said to him, ‘Go inside,’ so he went inside and found a snake curled up on the bed. He had a spear with him, so he stabbed it with the spear until it died, and at the same instant as the snake died the man also died. It was not known which of them died first, the snake or the man. When the Prophet (peace and blessings of Allaah be upon him) heard of that, he forbade killing the harmless kinds of snakes that are found in houses, apart from those which are maimed or are streaked and malignant”. [Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, 1/287-288]
- Sheikh Siddeeq Hassan Khan from India tells a similar story. He killed a snake after asking it to leave for three times. And at night the jinns came and took him to their court. Their complaint was that he had killed one of them. He said he asked him to leave three times, like the hadeeth said (my prophet said...), and then he didn't, so he had the right to kill him. These jinns were Muslims but they did not know the hadeeth. He said it is in Saheeh al-Bukhari. So they said, “wait” and brought a very old jinn to witness about the hadeeth. He witnessed that he himself heard the hadeeth from Abu Hurayrah (RA). The sheikh Siddeeq Hassan is very proud to have the shortest ‘sanad’ (chain of narration) of the living humans regarding this hadeeth
- It is common that jinns take the shapes of black cats and black dogs.

- Jinn can't change their shapes in front of us.
- Ash-Shaytan himself came in the shape of human being, such as
 - When prophet Ibraheem (AWS) was about to sacrifice his son Ishmael (AWS) following Allah SWT's command, ash-Shaytaan came to him three times. These are the spots of Jamarat during the Hajj.
 - When Prophet (SAW) was in Makkah, ash-Shaytan came to the Quraish leaders to join their plotting against the prophet and he gave them advice. It was his advice that Quraish should murder an-Nabee SAW.
 - During the second pledge of 'Aqabah prophet (SAW) met with the people of Madinah in complete secret. The Muslims among the Hajj delegation of Madinah woke up in the middle of the night to meet the prophet. A shaytaan came and yelled out a call to the people of Quraish to inform them about the meeting. People of Madinah were ready to fight but prophet (SAW) sent them to their camp. Next morning, when Quraish enquired among the people of Madinah the Muslims remained silent and others did not have a clue what it was all about. So the Shaytaan's plot failed.
 - On the day of the Battle of Badr, Satan approached the polytheists in the form of a man called Suraqa ibn Malik and he promised the polytheists aid and victory on that day. About which Allah SWT says: "**And when Satan made their deeds seem fair to them and said: No one of mankind can conquer you this day, for I am your protector.**" [8:148]

Shayateen have roles in deceiving people:

- One jinn name khunzob or khunzab confuses you when you make wudu.
- Another type of jinn is dedicated to confuse us during our salah.
- Ash-Shaytan (Iblees) has his throne on the ocean. He gathers all his lieutenants and ask them about their daily accomplishments. Some of the devils boast their actions as they made people to drink alcohol or to fornicate etc. But one of them says that he made a man to divorce his wife. Ash-Shaytan praises this devil saying he is the successful one.

It was narrated that Jaabir (may Allaah be pleased with him) said: I heard the Prophet (peace and blessings of Allaah be upon him) say: "The throne of Iblees is on the sea and he sends out his troops to spread mischief (fitnah) among the people. The greatest of them in his sight is the one who causes the most fitnah." [Saheeh Muslim, 5031; Ahmad, no. 1427]

Jinn and animals

The jinn have riding animals.

- Allah SWT says

وَاسْتَفِرْزُ مَنِ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ

And excite any of them whom you can with your voice and urge your horse....
[17:64]

- Prophet (SAW) said, "...and every dung is feed for your riding animals."

It is recorded from Ibn Masud that a messenger from the jinn came to the Prophet (SAW) and he went with them. The Prophet (SAW) read to them some verses. The Prophet (SAW) showed the people the remains of their embers. They asked the Prophet (peace be upon him) about their provisions and he told them, .Every bone on which the name of Allah has been mentioned will have meat on it for you. And the dung are fodder for your animals.. [Saheeh al-Muslim]

Thus the Prophet (SAW) has informed us that they possess animals and that the fodder for their animals is the dung of the animals of mankind.

- The Prophet (PBUH) said, "**Camels were created from the Shayateen.**"
 - Some scholars comment that this is why we make wudu after eating the camel meat.
 - Saeed ibn Mansoor said this hadeeth is not authentic.
- The Prophet (SAW) said, "**The black dog is a Shaytan**". [Muslim]
This hadeeth doesn't mean literally. What it means is, among jinns are shayateen as black dogs among dogs.

Abilities of the jinn

Jinn has certain special abilities compared to human. These are

- Travel in short times. As Allah SWT says

A'lfreet of the jinn said, "I will bring it to you before you can rise from your place. Surely, I am strong and trusty for such work." Then one who had knowledge of the Book said, "I will bring it to you within the blink of an eye." [27:39-40]

- They could go to the sky.

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَّاً شَدِيدًا وَشَهِيْدًا

'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. [72:8]

- Transfer their shapes. This issue has been discussed earlier.
- Shayateen can flow throw the human body like blood. [Authentic hadeeth]
- Can whisper to human from within.

مِنْ شَرِّ الْوُسُوْسِ الْخَنَّاسِ

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah) [114:4]

The jinn's weaknesses

Even though Shayateen have some special abilities, a believer is entitled to protection from Allah SWT. They will not be able to harm a righteous person as Allah wills. He SWT says

إِنَّ عَبْدَادِي لَيْسَ لَكَ عَلَيْهِ مُّلْطَّبٌ وَكَفَى بِرَبِّكَ
وَكِيلًا

Surely, My (faithful) servants; over them you have no power; and your Lord suffices as (their) guardian. [17:65]

Examples of their limited power:

- *They fear some believers.* As Allah SWT mentions in the above verse they can't harm an obedient servant of Allah. Shaytaan would take a different path if he saw Umar (RA).
- *As An-Nabee SAW said,* if we cover our plate and say 'Bismillah', Shayateen can't take off the cover. Similarly they can't enter a house if we close the door saying 'Bismillah'. Hadeeth:

If the man enters his house and mentions the name of Allah upon entering it and upon eating therein, Satan says, 'There is no lodging for you here and no meal here.' But if the man enters his house and neglects to mention the name of Allah upon entering it, Satan says, 'I have found lodging for you.' And if he does not mention Allah's name upon eating his meal, Satan says, 'I have found lodging and a meal.' [Saheeh Muslim, Musnad Imam Ahmad]

A story from Dubai: This incident happened in Dubai. There was a magician who would perform tricks in gatherings. He would stab him own chest and abdomen with a number of knives. People would become surprised that nothing is happening to him. In reality it were the jinns that would take the stabs, leaving him unharmed.

But one day, as he was performing, a young man with 'thaub' and a miswak walked into the show. The magician was shocked to see him as the young man seemed to be reciting verses from the Qur'an. When he stabbed himself with the knife, blood came out profusely and he was admitted to a hospital. It took him three months to recover.

He became so mad at those jinns who used to protect him. When he asked why they had left him, their response was that that young man recited verses from the Qur'an which forced them to leave the entire city of Dubai. Then the magician asked them to find and harm this young Muslim. But they could not do any harm to him for two whole years as he would never miss or delay his daily prayers.

Statement from Hassan al-Basri: Once a young Muslim man was hesitating to enter a dark place. Noticing that Hassan al-Basri told him, "They are more fearful about you than you are afraid of them".

- *The jinn cannot go another world.* Not able to escape the sky [72:8].

- They can take different forms, but *cannot take the shape of the Prophet* (PBUH). Anas reported that the Prophet (PBUH) said, "The Shaytan cannot come in my shape."

Narrated Abu Huraira: I heard the Prophet saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu 'Abdullah said, "Ibn Sirin said, 'Only if he sees the Prophet in his (real) shape.'" [Saheeh al-Bukhari, Chapter: Interpretation of Dreams]

- *They can't gather information from the sky* since they are stopped from reaching that far. As Allah SWT says

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ۲۱۲

Indeed they have been removed far from even (a chance of) hearing it. [26:212]

So if a fortune teller uses jinn, they give him 99 lies and may be one 1 truth, out of 100 information.

- Like human beings they *were also challenged to produce another Qur'an*. But they couldn't and will not be able to.

قُلْ لِيْنِ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لَا
يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۸۸

Say: "If the whole of mankind and jinn were to gather together to produce like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support." [17:88]

Possession

Can the jinn possess humans? **Yes**

As Allah SWT says, "**Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytaan (Satan) leading him to insanity [2:275]**".

Different reasons of possession:

- a. **Magic:** This is the most common type of possession. A possessed man was brought to the prophet (SAW) and he said: “Aduw Allah ukhruj (O enemy of Allah, exit the body of the possessed).

Some of the incidents that sheikh mentioned during the class.

- i. He gave an example of a girl who had needles all over her body because of someone that wanted to marry her and her parents refused him. Then magic was done to harm her physically. Whenever her fiancé would walk into the room, the needles stood straight up and started to make her bleed all over her body that caused her to faint. But as soon as her fiancé would leave the room, she would be completely normal, feeling no trace of pain. But when sheikh recited from the Qur'an, her jinn left her and she was cured 100%.
- ii. Word of caution: Sheikh Waleed mentions in the class that **approximately 95%** of all the claim of Jinn possessed cases are **imaginative**. Mostly people will have psychological or other type of problems instead of Jinn possession. If someone is not married, most probably he/she is not realistic rather than “It is magic!” It is not easy for jinn to possess a human since in the process they themselves suffer.

b. Revenge:

- i. If a person hurts an animal that were jinn, the jinn will take revenge for it.
- ii. If man disturbs the jinn they would take revenge.
- iii. Simple hatred for the human being. Sheikh gave his personal experience describing a situation where he and three other friends were standing few feet apart and suddenly one of them was getting lashes. They could see as the marks of lash showing up one after another. One of the friends asked the jinn why he is harming evasively only that person. The jinn replied by saying that all three of them recited a dua' in the morning and that made a protection around the other three.

c. Adoration or lust:

- i. Jinn might have lust for females among human. Sheikh mentions a story about a man who can't approach his wife for certain 'halal' days during a month. When the sheikh recited on her and ordered the jinn to leave the lady, his reply was that she is his wife too. Later on when she was asked about this, the lady confessed that when she was in high school she would remain unclothed for an extended period of time, and observe herself in the mirror. At one point she started to have complete sexual satisfaction even though she would not do any thing and there were no other apparent reason to suggest that. So again we should recite 'adhkar' before we take off our clothes and should not remain uncovered for prolonged time.

- ii. Homosexuality is more widespread among the jinn than human.

Denier of jinn possession:

- a. Al-Mu'tazila: They say that fire (source of jinn) and clay (source of human) cannot mix. Reply to this: Jinn and human are not exactly fire and clay. Rather we have evidences of jinn possession. And as An-Nabee SAW tells us, "The shaytaan flows through the son of Adam like blood." [Saheeh al-Bukhari]

- b. Psychologist: As they deny the existence of jinn itself so they can't accept jinn-possession. But believing in jinn is part of our Aqeedah.

Signs of possession:

The person will

- hate to hear the Quran.
- hate to pray.
- find it very hard to fast.

- react in a very weird way. They will go from one extreme stage (e.g. extreme laughter, anger etc) to another.
- have extremely bad nightmares constantly.
- feel as if ants are crawling all over his/her body.
- feel numbness in their hands and feet.
- will speak weird languages. Languages that the person was never exposed to.

Cure:

- When the jinn attack a person, they should be told of the rulings of Allaah and His Messenger, proof should be established against them, and they should be commanded to do what is good and told not to do what is evil.
- If the jinn does not leave after being addressed in this manner, then it is permissible to rebuke him, tell him off, threaten him and curse him, as the Messenger of Allaah (SAW) did with the Shaytaan when he came with a falling star to throw it in his face, and the Messenger (SAW) said: "**I seek refuge with Allaah from you and I curse you with the curse of Allaah**" – three times. [Saheeh al-Bukhaari].
- The person should read Qur'an himself/herself. Most of the time it works. The verse that are most effective:
 - Ayatul Qursi, (the most effective).
 - Surah FatiHa,
 - Surah Ikhlaas
 - al-Mi'wadhatayn: Surah al-Falaq, and surah an-Naas
 - Verses from surah as-Saffat.
 - Surah al-Baqarah, specially the last two verses.
- People learned from their experience that the jinns hate certain smells and this fact can be used to get rid of the jinn.
- We can read verses from the Qur'an and blow into a cup of water and let the possessed person drink this water. The jinn should come out immediately.
- If someone is not experienced curing jinn possession then he or she should not go for reading Qur'an to heal a person. It requires an experienced person.

Sheikh mentioned a story on this issue. A young man once decided to read on a person. This was the first time he tried that. But for a whole week his life was miserable. Any thing he wanted to get done become difficult for him. For example if he is eating, a whole pot of salt would be poured on his plate. So when another sheikh read the Qur'an on the possessed person and asked the jinn why he is punishing the young man, his reply was that it was not acceptable for him that a inexperienced person would try to drive him away.

- Sometime it takes many visits to get rid of the jinn.

Issue of Evil Eye:

Because of envy or Hasad people can fall into loss. As the prophet (SAW) said, "**the Evil eye is a reality. If there were anything that could precede pre-destination, the Evil Eye would precede it.**" [Saheeh Muslim]

Can jinn help the believers?

- Yes.
- Sheikh-ul-Islam Ibn Taymiah who was single mentioned that so many times he would return home and found his house clean and organized. He believed it was from jinn.
- For instance, this one person saw a lizard in a desert that had the guy follow. The lizard took him to a box buried under the sand with all these charms and magic. They said bismillah and burn the box.
- Magic dies along with magician.

Miscellaneous jinn topics:

Magic against An-Nabee: A Jewish person did magic against the prophet (SAW) to harm his relationship with his wives. Then Allah SWT revealed al-Mi'wadhatayn: Surah al-Falaq, and surah an-Naas. That shows that magic has effect on one particular aspect of one's life.

Sheikh ibn Taymiah had an experience. A man claimed that he can tell how many coins someone took from a jar without looking at it. It was obvious to the sheikh that a jinn

was helping the magician. So he went ahead and grabbed a handful of coins without counting them. But the man was unable to tell as this time the jinn couldn't observe how many coins the sheikh took. Previously a person would take the coins one by one and a jinn would track his count and tell the magician.

From Sheikh Waleed's experience just touching a possessed person will hurt him, he doesn't need a beating or so.

Imam Ash-Shafie said that if you see a man flying or crossing a river, see if he prays and has taqwa. Otherwise it is quite possible that the person is being helped by a jinn.

Jinn have their own habitat and ecosystem. Just like the ants build their own ecosystem and we really do not pay any attention. So we should not be worrying about these jinns too much.

Shayateen-al-ins: Among human there are people whose heart and mind are like those of devils. They spread the bloodshed and corruption on the earth.

A devil jinn is usually more interested to harm a believer.

The World of Dreams:

Sheikh has a lecture on this topic. There are three types of dreams as described by the prophet (SAW):

- Has nothing to do with news or information, rather it is the fruit of wondering mind called Hadeeth-an-Nafs.
- Bad dreams are from Ash-Shaytan.
- Good dream, from Ar-Rahman to His slave. This type of dream can be interpreted by skilled people to get information.

Some examples of righteous people's skill to interpret dreams:

- A person's wife was pregnant. He saw a dream that he is holding a glass of water and the glass broke but the water remains in his hand. When Sheikh Muhammad Ibn Sereen interpreted this dream he told the man that his wife might die while giving birth to his child where as the child will be safe. Here the glass represented the woman and water represents his water which turned to a baby. Exactly that was what happened.

- A person told Sheikh Muhammad Ibn Sereen that he saw a dream in which he was carrying the janazah of the prophet (SAW). So the interpretation was that the person is sitting among the people of innovation (ahl-ul-bida') and burying the sunnah.
- A woman asked about a dream to Sheikh Yusuf ibn Mutlaq that she saw she was raised in the Day of Judgment and she put her foot on the 'kursi' or footstool of Allah SWT. So sheikh asked that heel of her shoes should be opened. When they opened it they found harm in it which was a piece of paper with Ayatul Kursi.
- Two men came to Ibn Abbas (RA) on two different occasions. Both said that they saw themselves in dreams where they are giving Adhaan or calling 'Allahu Akbar'. For the first person Ibn Abbas told him to repent to Allah SWT. And when the second person came he told him that he might perform Hajj that year. When the surprised students asked him about two different answers he told them that, as for the first person, he seemed like a thief and Ibn Abbas (RA) remembered the verse in surah Yusuf (".....then a crier cried: "**O you (in) the caravan! Surely, you are thieves!**"[12:70]). That gave him the idea that this man might be involved in theft and needed repentance. On the other hand, the second person seemed righteous, so he remembered the verse about Ibraheem (AWS) calling people for Hajj. It is obvious Ibn Abbas (RA) had the skill of 'firasa'.
- In recent times, a woman asked a sheikh to interpret her dream. She saw a young girl is driving a car in her sister's house and bumping into another car. The sheikh asked her where she lived and with whom. She told that she lived with her sister and brother-in-law. So the sheikh inquired if she was harassed sexually by her brother-in-law. She agreed to that. So that sheikh told her to leave her sister's house and live in another place.
- Sheikh Waleed said even non-Muslims are sometimes able to interpret the dreams. He gave an example of a Mexican lady who has good skill in dream-interpretation.

CHAPTER THREE: BELIEF IN ALLAH'S BOOKS

The meaning of Belief in the Books

Belief in Allah's Books is a pillar of Eeman. A person is not a believer without this pillar. Allah SWT says

O you who believe! Believe in Allah, and His Messenger, and the book that He has sent down to His Messenger, and the Scripture that He sent down to those before, and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. [4:136]

Belief in the books entails:

- *Believing in the previous Books* that Allah revealed to His messengers. Included are those that Allah has specifically mentioned in the Quran such as:
 - The scriptures of Ibraheem:

**And this is in the former Scriptures, the Scriptures of Ibraheem and Moosa.
[87:18-19]**

- The Zaboor:

....and unto Dawood We gave the Zaboor. [17:55]

- The Tawraah:

Verily, We did send down the Tawrah [to Moosa]. Therein was guidance and light. [5:44]

- The Injeel:

Then, We sent after them, Our messengers, and We sent 'Eesa son of Maryam, and gave him the Injeel.... [57:27]

- *There are many other books of an unknown number and with unknown names.*
Allah had told the Prophet (PBUH) that other Prophets were not believed before, even though they were given books and clear proofs.

Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with Al-Bayyinat (clear signs, proofs, evidence) and the scripture and the book of enlightenment. [3:184]

- *Believing in the Quran and that it is the last book Allah revealed*
- *Believing in the wahy (revelation)*

Verily, We have inspired you (O Mohammad) as We inspired Nooh and the Prophets after him! We (also) inspired Ibrahim, Ismail, Ishaq, Yaquob, and Al-Asbat, Eesa, Ayoob, Yoonus, Haroon, and Sulaiman, and to Dawood We gave the Zaboor. [4:163]

- The word book is 'kitab' in 'Arabic. Linguistically 'katb' is the root for 'kitab'. 'Karb' means gathering something. The reason we call books as kitab as we gather or collect our thoughts together in a book. From Islamic point of view messengers received books piece by piece instead of a complete collection at one shot.
- When the messengers received a book that get it in a verbal form instead of a written one. The only exception was that once Musa (AWS) received a written tablet *written directly from Allah SWT*.
- *All of the books are Allah's words. This entails that Allah speaks.*

What is our position regarding the books remaining today (the Tawrah and the Injeel)?

- We believe in original revelations.
- We also believe that there is change happened to them. We have example of 'Thalmud' was invented after the time of Prophet Musa (AWS) or those 'Gospels/testaments' that was invented after Prophet 'Eesa (AWS). The following verses prove this issue:

Do you (faithful believers) covet that they will believe in your religion despite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Tawrah], then they used to change it knowingly after they understood it? [2:75]

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Mohammad) and disobey." [4:46]

And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them....[5:14]

- Among the scholars of Islam some went with two extreme pinions. According to Imam Bukhari and others say that the Torah is mostly the same and has very little change. On the other hand, Ibn Hazm said that all these scriptures are absolutely changed and we don't have any previous books left.
- As mentioned in Sunan Abi Dawood, during the time of the Prophet (SAW) the Jews asked him to judge between them. An-Nabee asked them to bring the Tawrah that they had. When the Jews brought it, out of respect Prophet (SAW) placed a pillow underneath the Tawrah. But during the time of verdict the Jewish scholars tried to hide the portion that has the ruling. The scholars use this hadeeth to when they say that a big portion of the Torah is still the same, or else An-Nabee (SAW) wouldn't have treated it this way.
- Ibn Taymiah (RA) gave the opinion that there would be at least one copy of each revealed scripture somewhere in the world. And probably what was brought in front of An-Nabee (SAW) was an authentic copy, which would explain why An-Nabee (SAW) showed so much respect.
- Definitely we don't accept those parts from any existing scripture that what contradicts Islam.
- The concepts of keeping the Prophet's word separate from Allah's word are not in Christianity.
- Ibnu'l Qayyim specifies five (5) kinds of 'Tahreef' (change) that crept into those scriptures:
 - Part of the text was lost.
 - Additions were put in.
 - Incorrect translation occurred.
 - Meaning: incorrect 'tafsir' or interpretation happened.

- Words and phrases were substituted with others.
- Allah did not mean to protect those scripture. The reason being they were not meant for all humanity rather they were meant for specific people and specific time. On the other hand Qur'an is meant to stay in the earth until the Day of Judgment.
- We don't take our 'Shariah' from other books or scriptures from Tawrah. The following Hadeeth explains this topic.

Jabir ibn Abdullah reported that once **Umar ibn Al-Khattab took from a Jew a sheet of the Tawrah. He started reading from it in front of the Prophet (PBUH) and the Prophet (PBUH) became very upset and said, "Do you have doubts about what I taught you, O son of Al-Khattab? By the One Who has my soul in His hand, I brought the religion to you clear and pure, and if my brother Musa were alive, he would have no choice but to follow me."** [Ahmad]

Our rules are different from previous nations. Example of rules taking

- ⇒ Someone will say that he can work as a minister with a dictator like pharoh and gives his proof by stating the story of Yusuf (AWS).
- ⇒ Someone says we go out for Dawah for 40 days since Musa was out in the dessert for 40 days.
- ⇒ We can't use stories like this to make up rules.

- Sometimes we get more stories or details from those scriptures. There are extra info as long as these are not contradictory with Qur'an and Sunnah. For any of stories we can't say it is from Allah, we always need proof, as evident from the following Hadeeth:

Abu Hurayrah reported that **the Jews used to read the Tawrah in Hebrew and then explain it in Arabic to Muslims. The Prophet (PBUH) warned, "Do not believe the People of the Book, and do not disbelieve them. Just say to them, 'We believe in Allah and what was revealed to us and what was revealed to you.'" [Al-Bukharee]**

- Characteristics of the previous Wahee (revelation):
 - They called for Tawheed
 - Source of guidance to people.
 - Gave glad tidings of the coming of the Prophet (SAW)

- Gave the rules
- Made the lawful and unlawful
- Discusses the Day of Judgment.

Believing in the Last Book: Al-Quran

- ◆ The Qur'an is Allah's last revelation and the best of His speech.
 - The Qur'an means recitation. Prophet Dawood's book was also recited, so it was also called Qur'an.
 - ***The best surah is Al-Fatiha.***
 - ***Best verse is Ayat tul-Qursi***
 - **Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (2:255).**
- The whole Quran was brought to 'Baytul 'Ijja' in the night of al-Qadar. Then in over 23 years it was brought to An-Nabee (SAW) .
- During Prophet's lifetime the Quran was kept together in chapters not as a single book. The angel Jibreel would tell the Prophete (PBUH) where to put the verses to which chapters and after which verses.
- The Prophet (PBUH) assinged people to write the verses and told where to place the verse.
- All the chapters were collected after the Prophet's (PBUH) time during Abu Bakr (RA)'s khilafah. They kept it in certain order, since each sahaba was keeping them in different orders. For example MusHaf 'Ali was ordered along the time of revelation.
- Abu Bakr appointed Zayd ibn Thabit (RA) as the in-charge person and made conditions of compilation as follows:
 - A verse should be well known to and memorised by the companions.
 - Has to be in written form.

- The verse has to be written in front of two witnesses. Each witness says that it was directly told to them by the Prophet (PBUH) and approves it.
- ◆ The Qur'an was revealed in the pure Arabic language to the Prophet (PBUH).
 - Qur'an was revealed in 7 (seven) different dialects. Same meaning was explained in all 7 (seven) of these dialects.
 - It is a living miracle in that sense.
 - 7 different dialects were easy for the 'Arabs. To make it not so confusing for the non-'Arabs who were entering Islam the companions made a decision that would keep only one way and the other ways would not be written. It was in the dialect of the Quraish and was the last way that was recited by the Prophet(SAW).
 - Some of the words in the Qur'an are not 'Arabic. For example
 - Some Names: Ibraheem etc
 - Foreign words:
- ◆ It has been given different names and descriptions.

Al-Qur'an has been given different names by Allah SWT. Such as

- | | |
|--------------|-------------|
| ▪ Al-Qur'an | ▪ An-Noor |
| ▪ Al-Furqaan | ▪ Al-Bayan |
| ▪ Al-Kitab | ▪ Al-Hayat |
| ▪ Al-Hudaa | ▪ Ar-RooH |
| ▪ As-Shifaa' | ▪ Ar-Rahmah |
| ▪ Az-Zik'r | |

What are the unique qualities of the Quran?

- The Quran covers all the teachings of previous books:As Allah SWT says:

**And We have sent down to you (O Mohammad) the Book (this Quran) in truth,
confirming the Scripture that came before it and Muhayminan (trustworthy in highness
and a witness) over it (old Scriptures)..[5:48]**

- Allah promised to safeguard it:

Verily, it is We Who have sent down the dhikr (i.e. the Quran) and surely, We will guard it (from corruption). [15:9]

Part of safeguarding the Qur'an is also to save the Sunnah of the Prophet (SAW). The sheikh mentions about the case of 'Danish Cartoons' that tried to denigrate our beloved Prophet (SAW). In the west there is a huge cry for 'freedom of speech' whereas it is Islam that ensures freedom of speech. As An-Nabee (SAW) said, "Allah will never bless a nation if the weakest person among them cannot ask freely for his right." So where to draw the line for 'freedom of speech'? In Islam Allah SWT gives the guidelines but the details are left for mankind to fill the gaps.

Eeman in the Quran has two levels:

1. The first level is a rukn of Eeman and leaving it is Kufr (Nawaqid Al-Eeman). It includes believing that the Quran is the word of Allah, was revealed to the Prophet (PBUH), it is the last revelation, it was delivered to us completely, it is protected from addition and subtraction, it is a source of legislation, etc.
2. The second level includes obligations and recommendations. Leaving them is not considered Kufr. It includes applying all its rules, reading it, memorizing it, understanding it, etc.

Sahabah would consider it a sign of hypocrisy that someone doesn't finish the Qur'an in 40 days.

Al-Quran: The Greatest Miracle

Al-Quran is a continuous miracle.

1. The language of the Qur'an itself.
2. Knowledge or meaning. Al-Qur'an brought a lot of science and meaning which no human was capable of bringing. For example, the scientific phenomena that Qur'an has described long before they were understood. Such as
 - Separation of Fresh/Salt water in the sea instead of their mixing,
 - Embryonic development stages in the mother's womb, etc.
3. Fulfilled many prophecies. Some examples:

- Abu Lahab will not accept Islam. Abu Lahab could come forward and said that he had accepted Islam and that would immediately nullify surah Lahab (or Masad).
 - Allah told the Prophet (PBUH) that he would fight with Quraish and he will defeat them in Surat al-Qamar ayat 145. This verse was revealed when there were only few people accepted Islam from Prophet (SAW) and light of Islam was about to be put out. And this prophecy did not fulfill until 16 (sixteen) years later.
4. Effects on the soul: Al-Qur'an has a profound impact on one's soul. Even non-muslims will feel the effect and see the difference.
- Sheikh Waleed gave a personal account. He was invited to a church to give a talk. During his talk he recited verses from the Qur'an as well as he quoted sentences in 'Arabic. After the presentation a non-muslim lady approached him and told him that one part (verses) were so different than the others.
 - Additional story: Sheikh Mamdouh Muhammad (in another AlMaghrib class, Faith Has a Language) mentioned another incident during a few hours long exam for a Medicine course. Noticing the restless mood in the exam hall, one muslim student asked the exam proctor if he would allow to play a nice qur'anic recitation. When the tape was played the whole group felt peace and there were no more anxiety among the students even though most of them were non-muslims.
5. Protection from change since its revelation.
6. Free from contradictions. If some verses were abrogated and replaced by other verses it was abrogated out mercy from ar-Rahman.

Q & A:

Q1. Difference between 7 (seven) dialects of revelation and Qira'at:
A1:

Q2: Do jinn pray in the masjid?
A2: Yes, Jinn prays in masjid's too. Example: During Umar (RA)

Verse from the Qur'an: Hijr 74. Qasas 107

Q3: Example of Linguistic miracle:

A3:

- ◆ In surah ...verse.. Allah SWt says:

('portion of arabic verse..)
Tatajafa junubaheem

'jafa': 'jafa' means when you leave something and you don't like it any more.
Meaning of 'to distance themselves'

'tajafa': here 'ta' adds the meaning 'continuously'.

'tatajafa': another addition of 'ta' means extra struggle.

So the overall meaning: '*to distance from something, continuously, with extra struggle*'.

- ◆ In another verse, Allah SWT says about the mother of Musa (AWS)

(' portion of arabic verse..)
Faijafaqjifee.....

'aqjif': means *just through, don't worry about anything else*. Just a single word has a lot of associated meaning.

CHAPTER FOUR: BELEF IN ALLAH'S MESSENGERS

Believing in the Messengers is a pillar of Eeman. A person is not a believer without this pillar. Allah SWT says about the believers that

**Each one believes in Allah, His Angels, His Books, and His Messengers. They say,
“We make no distinction between one another of His Messengers,....” [2:285]**

Definitions:

Nabiyy (pl. Anbiya'): prophet
Rasool (pl. Rusul): messenger

- Nabiyy comes from the word Naba, which means news or info. So 'Nabiyy' would mean "one who has been given news"
- Rasool comes from Arsalah which linguistically means messege. So 'Rasool' would mean "one who delivers a message from one person to another."

Linguistic meaning for 'Nabiyy' would be the peson who gives news or information. In English the word 'prophet' usually mean someone who does prophecy. So it doesn't give the same meaning as 'Nabiyy'.

Is every Nabiyy a Rasool and vice versa?

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا . . .

Never did We send a messenger or a prophet before you...[22:52]

<p><u>First opinion:</u></p> <p>Every prophet is a messenger and every messenger is a prophet. (<i>Prophet = Messenger</i>). Their proof:</p> <ul style="list-style-type: none"> • Each one (of them) believes in Allah, His angels, His books, and His apostles... They say, "We make no distinction between one another of His Messengers..." [2:285] • Logic: When someone gets a revelation he will deliver the message. • There is no proof in the Quran and the Sunnah to make a distinction between the two. 	<p><u>Second opinion:</u></p> <p>There is a difference between a nabiyy and a rasool.</p> <ul style="list-style-type: none"> • The hadeeth of Abu Dharr (RA): <ul style="list-style-type: none"> ◦ The Prophet (PBUH) was asked about the number of the prophets and messengers. He replied that there were 124,000 prophets among whom 315 were messengers. [Ahmad, Ibn Hibban, At-Tabaranee] • They use the verse from surah Saba, verse # 22 <p>Never did We send a messenger or a prophet before you...[22:52]</p> <p>It shows the difference between 'Nabiyy' and 'Rasool' since Allah SWT uses the word 'or'.</p> <ul style="list-style-type: none"> • The linguistic difference: there is definitely a linguistic difference.
<p>The first group strikes back:</p> <ol style="list-style-type: none"> 1. The reported Hadeeth by Abu Darr (RA) is very weak in the level of 'munkar'. <ul style="list-style-type: none"> ▪ A narrator 'Ali ibn Yazeed is said to be very weak narrator. ▪ Also another narrator of the Hadeeth Muadh ibn Dufa' is also weak. ▪ Different narrations exclude the numbers (124000 & 315) except that 	

'Ali ibn Yazeed narrates about those numbers.

2. Linguistic definitions should not be give priority over the technical definitions. Example: Linguistically 'Salah' means 'prayer/dua" with no other qualifier but the technical meaning of 'salah' includes the concept that it has to be on time, it starts with 'at-takkbeerat-tahreem' and finishes with 'salam'. Similarly linguistically 'Safar' means just to go out of town, whereas the technical meaning is.... So there is a need to look at the linguistic meaning as well as the meaning in the culture/religion.

3. In verse (22:52) Allah SWT says "Wama arsalna min qablika min rasoolin wala nabiyyin...." Here "mughayyara fil wasl.." still no difference. In Arabic, the word is not "and" but "or". Saying "prophet and messenger" instead of "prophet or messenger."

What are the differences?

Opinion 1:

Rasool: Allah SWT ordered them to spread the message.

Nabiyy: Just got the message not to spread.

Refutation:

- Makes no sense with respect to the definition of Nabiyy. Why would Allah give someone a message and have them conceal it.
- As prophet (SAW) said, the scholars of this Ummah are the inheritors of the prophet hood since they spread the message.
- As the verse (22:52) says, "Never did We send a Messeger or a prophet before you but when he did recite the revelation or narrated or spoke....."

Opinion 2:

- Rasool: Brings a new book or revelation. Such as Moosa (AWS) received at-Tawrah.
 Nabiyy: Just revives the old message.

Refutation:

- As An-Nabee (SAW) said that the first Nabiyy is Adam (AWS). [Hadeeth] So what did Adam (AWS) revived?
- Where do we draw the line? Meaning, what amount of change has to happen?
- As Qur'an mentions Yusuf (AWS) as a 'rasool' (40:34).
And indeed Yusuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif and a Murtab. [40:34]
- And children of Isreal received number of messengers (5:70).

Opinion 3:

- Rasool: Sent to non-believers.
 Nabiyy: Sent to believers.

Refutation:

As reported in Saheeh al-Bukhari: On the Day of Judgment, a 'Nabiyy' will come with one follower or even with no followers at all. So there was no believer among the people that the 'Nabiyy' were sent to.

Opinion 4:

- Rasool: Received a book.
 Nabiyy: Received no book.

Refutation:

- In the Qur'an Allah SWT says:

They are those whom We gave the Book, AlHukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, AlHukm and

Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein. [6:89]

- So many of them are called 'Nabiyy' even though they received books.

- Also in (2:213) Allah SWT says:

Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path. [2:213]

- So every 'Nabiyy' got books.

Opinion 5:

Rasool: Has miracles.

Nabiyy: Has no miracles.

Refutation:

This statement has no proof or basis.

Decision:

Most strong opinion (according to the teacher): There is no difference between a 'Rasool' and a 'Nabiyy'.

Rather Allah SWT uses the word 'Nabiyy' wherever it suits the meaning of teaching or educating. On the other hand Allah SWT would refer someone as a 'Rasool' in the context of receiving revelation.

Examples:

In surah Maryam Allah SWT refers Moosa (AWS) as a 'Rasool' and his brother Haroon (AWS) is referred as a 'Nabiyy'.

And mention in the Book (this Quran) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. [19:51]

And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy. [19:53]

In another verse, Haroon (AWS) was included among the 'Rasool's.

Verily, We have inspired you (O Muhammad SAW) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-

Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms).[4:163]

Lessons for us:

The strongest opinion above is not a so popular opinion. So the lesson is that we should follow the truth. And truth is established not by number rather by proof.

Why did Allah send messengers?

Humankind is in great need of messengers. As Allah SWT says in the Qur'an,

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the messengers. And Allah is Ever All-Powerful, All-Wise. [4:165]

- ❖ To establish the proof against us.
No one will be judged unless message reached to them.

And we never punish until We have not sent a messenger (to give warning). [17:15]

In this regard, sheikh point to the fact some people today learn about Islam from a completely negative source. This type of information does not make the person among who heard the message and a person will be judged according to what he heard.

- ❖ Guide people about the ultimate benefit.
How would we know about worship, halal, haram etc. unless messenger comes with what benefits us. This benefits us in both of the world namely in this dunya and in the akhirah.

And thus We have sent you (O Muhammad) Roohan (an inspiration, and a mercy) of Our command. You knew not what is the Book, nor what is faith? But We have made it (this Quran a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) indeed guiding (mankind) to the straight path. [42:52]

Also Allah SWT describes the reaction of the believers when they are in the paradise:

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say:

"All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [7:43]

❖ To save us from us.

When humanity leaves the teaching of Allah SWT, there is widespread corruption and injustice on the earth. When people start to follow the laws of Allah and the teachings of the prophets, then there will be justice and bounty. Thus out of His mercy Allah SWT send us revelation that balances our status as teaches us how to treat each other correctly.

Indeed We have sent Our messengers with clear proofs, and revealed with them the scriptures and the balance (justice) that mankind may keep up justice..... [57:25].

❖ Ash-Shifa: as healing for mankind. For Muslims, if have physiological problem they should go back to Allah's book.

O mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.[10:57]

The meaning of belief in the messengers

Belief in the messengers entails that we believe in every single messenger whether we are informed about their names or not. As Allah SWT says:

And, indeed We have sent messengers before you (O Muhammad); of some of them We have related to you their story and some We have not related to you their story...[40:78]

Some of the Jews in Madinah came to the Prophet (SAW) and offered that they would promote An-Nabiyy (SAW) if he would declare that 'Eesa' (AWS) was a liar and he was a false Masaiyah. Allah SWT revealed the following verse in that context:

Verily, those who disbelieve in Allah and His messengers and wish to make distinction between Allah and His messengers (by believing in Allah and disbelieving in His messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. [4:150-151]

Denying one messenger equates to the denial of all of them since all of them brought the same message.

The people of Nuh belied the messengers. [26:105]

In this verse, the reason it is said “messengers” even though Nuh (AWS) is only one messenger himself, when his nation disbelieved him it was equivalent to disbelieving all of the messengers.

- ◆ 25 (twenty-five) prophets are named in the Qur'an. The names of these prophets are in the following verses:
 - **And that was Our proof which we gave Ibrahim against his people. We raise whom We will in degrees. Certainly you Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Yaqub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Sulaiman, Ayuub, Yusuf, Moosa, and Haroon. Thus do We reward Al-Muhsinun. And Zakariyya, and Yahya and 'Eesa and Ilyas, each one of them was of the righteous. And ismail and Al-Yasaa', and Yunus and Lut, and each one of them We preferred above the 'Alamin. [6:83-86]**
 - **And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Certainly, you do nothing but invent (lies)! [11:50]**
 - **And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." [11:61]**
 - **And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing. [11:84]**

- Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times). [3:33]
 - And (remember) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As-Sâbirin (the patient ones, etc.). [21:85]
 - Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sewers that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [48:29]

 - ◆ There has been debate over whether some are prophets or not.
 - Al-Khadir, the one Moosa met.
 - Luqman
- If you include these two,
then it becomes 27.
- ◆ All the prophets and messengers have no divine attributes.

Even though they are greatest human beings and they perform miracles by the Will of Allah, they are mortal human. Al-Qur'an emphasizes these points in the following verses:

Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him...[3:144]

And We never sent before you (O Muhammad) any of the messengers but verily, they ate food and walked in the markets...[25:20]

And indeed We sent Messengers before you (O Muhammad SAW) , and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a Decree (from Allah). [13:38]

- ◆ Are there messengers of the jinn?

Consensus among the scholars:

- No messengers from jinn to humans.
- Prophet (SAW) was sent to both man and jinn.

After the overall rejection of the message by the Makkans, An-Nabiyy (SAW) went to Taeeif to spread the call of Islam. But the people of Taeeif rejected the call and the elders of that city instigated the boys and madmen against him who made the Prophet (SAW) to bleed. Physically and emotionally exhausted Prophet (SAW) took refuge in the shade of a garden, and the servant of the owner of that garden accepted Islam. This young boy 'Addas was from 'Nineva' which is the city of Prophet Yunus (AWS). Then Allah SWT opened another door for the Prophet (SAW). On the way back to Makkah, Allah SWT sent to the Prophet (SAW) a group of jinn who accepted Islam after listening to the Qur'an. It is known as the night of Jinn. Allah SWT sent down surah Ar-Rahman and as the Prophet (SAW) reciting from Surah Ar-Rahman, after each verse

Then which of the Blessings of your Lord will you both (jinn and men) deny? [55:13, 55:16, etc.]

The jinns were replying after each of this verse .

"Rabban La Nukajjib....." "We do not deny the favors of our Lord."

- No messenger to jinn after the Prophet (SAW).

Differences of opinions among the scholars:

Two different opinions regarding the issue of messengers to jinn before the time of Prophet (SAW) :	
Some scholars say yes there were jinn messengers to jinn populations.	Some scholars say no, messengers were only from mankind.
Proof:	Proofs:
O you assembly of jinn and mankind! Did not there come to you messengers from amongst you, reciting unto you My verses and warning you of the meeting of	And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the (Torah), the Injeel (Gospel)] if you

<p>this day of yours?...[6:130]</p> <p>This verse clearly talks about both jinn and human messengers from amongst jinn and human respectively.</p>	<p>do not know. [21:7]</p> <p>O children of Adam! If there come to you messengers from amongst you, reciting to you, My verses, then whosoever becomes pious and righteous, on them shall be no fear, no shall they grieve. [7:35]</p> <p>Al-Hasan Al-Basree said, "Allah did not send any messenger from the Bedouins, females, or Jinn."</p>
<p>Rebuttal:</p> <p>For the verse (21:7) they say that “men” means the males of each section, both -jinn and human. They agree that messengers were only males from each species. And they use the following verse which talks about men from both jinn and human.</p> <p>There used to be men of humans that used to seek protection from men of jinn. [72:6]</p> <p>As for the verse (7:35), they agree that no jinn to sent to Children of Adam i.e. human begins.</p> <p>They also say, Hassan al-Basree is not a prophet. However, a lone statement of a tabi`ī cannot be used against clear proofs.</p> <p>In conclusion, all the proofs from the other group do not really</p>	

<p>contradict the issue that before An-Nabiyy (SAW) jinn messengers were sent to jinn population.</p>	
Strongest opinion:	
Before Prophet (SAW), There were jinn messengers to jinn.	

- ◆ All prophets and messengers were male.

Differences of opinions among the scholars:

<p>Two different opinions regarding the issue of messengers being only males:</p>	
<p>Imam Qurtubi, Ibn Hazm and Abul Hassan al_Ash'ari said that there were prophets from females.</p> <p>Proofs:</p> <ol style="list-style-type: none"> 1. Allah SWT revealed to the mother of Moosa (AWS): <p style="margin-left: 20px;">And We inspired the mother of Moses, (saying): "Suckle him [Moses], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." [28:7]</p> <p style="margin-left: 20px;">So she should be considered a messenger.</p> <ol style="list-style-type: none"> 2. Jibreel (AWS) came to Mary, the mother of 'Eesa' (AWS), to give glad tiding about the birth of 'Eesa' (AWS). <p style="margin-left: 20px;">And (remember) when the angels said: "O Maryam (Mary)! Verily,</p>	<p>Their proofs are the following verses from the Qur'an:</p> <p>Proofs:</p> <ol style="list-style-type: none"> 1. And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people the reminder [scriptures – the Tawrah and Injeel] if you do not know. [21:7] 2. And indeed We sent messengers before you (O Muhammad), and made for them wives and offspring...[13:38]

<p>Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)." [3:42]</p> <p>They say, here 'chosen' means she is a prophet.</p> <ul style="list-style-type: none"> 3. Sarah, the wife of prophet Ibraheem (AWS).?? 4. Hawa (Eve) since Allah talked to her directly in Jannah. 	
	<p>However, these evidences do not establish the fact that there were prophets from females:</p> <p>Rebuttal:</p> <ul style="list-style-type: none"> 1. All Prophets & Messengers were told they were a Prophet 2. Allah SWT says: <p>I have inspired the bees to take homes in the mountains and the trees. [16:68]</p> <p>Since Allah revealed to the bees, that doesn't make them messengers.</p> <ul style="list-style-type: none"> 3. Not every time someone is sent Jibrîl, they become a Prophet. Story from a Hadeeth: An angel came to a traveling man before you. Angel asked him: "where are you going?" "to see my brother", was his reply. Angel asked, "You are going this distance to see your brother?" [Complete]

	Hadeeth??]
	<p>4. Allah SWT also mentions that He SWT had chosen the Children of Isreal. But among these "chosen" people were the wrongdoers, the 'sabiqun', the righteous etc.</p> <p>5. Allāh SWT says:</p> <p>Jesus was not anything but a messenger of Allah and his mother was nothing but a righteous woman. [5:75]</p> <p>When you describe someone or give them a title, you give the highest. Maryam was not described as a Messenger, but as a siddīq.</p>
	<p>6. Fatima is a righteous woman of jannah, but not better than Maryam. Since Maryam was a siddiq and Fatima is 2nd, then Hawwa and the mother of Musa cannot be prophets.</p>

- ◆ Muslims must believe that Allah sent ALL His messengers to call people to worshipping Allah alone.

And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). [21:25]

- ◆ Muslims must believe that Allah has chosen the Prophets (mustafawn). Istifa' is not something that one can earn through effort.

And they are with Us, verily, of the chosen and the best! [38:47]

Some philosophers (e.g. Ibn Sina) said that a person can be a prophet through practice or effort. They give example of Buddha or hindu Yogis. But this is false and the refutation is in verses (21:25), (38:47).

- ◆ Allah has sent them with miracles (Mu'jizah) in support of their call.

Al-Mu'tazila first used this word (Mu'jizah) but now everyone uses it including ahl-al-Sunnah wal Jamah. We look at the technical meaning of the word while using this type of words. This word was not used in the Quran and Sunnah. The word that was used was “ayah” of the prophets or the messengers.

Examples of miracles:

- Ibrahim (AWS) was thrown into a fire-pit. He survived the fire and the fire only burnt two things:
 - The ropes tying his hands and feet.
 - And two fingers-length of his clothes

They spent months gathering wood & chopping trees. The fire was so intense and hot that they had to throw Ibraheem (AWS) into the pit using a sling-shot type equipment.

- Hud (AWS) was given a miracle where he could challenge any group or all of his people to harm him any way possible but they couldn't touch him even though he was a single person.

Sometimes a prophet will come with a 'aiyah' or 'mu'jizah' but that would not necessarily convince every one present. These people will not act upon the truth on seeing the miracle. Firwaun saw so many miracles from Moosa (AWS) and he knew that Allah SWT is the creator and the Lord, but he did not act upon his knowledge.

- A Prophet may be given more than one miracle.
 - Such as Prophet (SAW) who was given so many miracles:
 - The moon splitting
 - Living miracle: al-Qur'an

Night journey to the heavens: al-isra wal-miraj
Tree stump crying as An-Nabiyy (SAW) changed it for a 'mimbar'.

- Miracles match the time and age of the Prophets.
 - Nuh:
 - The Arc
 - Ibrahim:
 - Not burning in the fire.
 - Musa:
 - Magicians were very effective in his days. His stuff (stick) would turn into a real snake and eat all other magical snakes. Seeing this all the magicians understood that Moosa (AWS) was a real messenger and they all fall into prostration. [20:65-70]
 - His hand showing light.
 - The Red Sea splitting.
 - 'Eesa':
 - Medicine was the highest achievement during his 'Eesa' (AWS)'s time. But he brought miracles that no medicine is no match. He would heal the blindness of a blind-by-birth person. Even would resurrect a dead man by the will of Allah SWT.
 - He defended his mother as a newborn infant.
 - Making a bird from clay and with Allah's will blow into it and it would fly away as a real bird.
 - Hud:
 - He asked all his people and challenged them to come and harm him. He had no tribe or family to protect him. No one was able to harm him.
 - The Prophet (PBUH):
 - Quran
 - The tree stump speaking.
 - Isra and Miraj
 - Moon splitting
- What is the difference between miracles or prophets and the supernatural acts of magicians?
 - **Acts of magicians:**
 - It is something that all humans can do.
 - They always promote evil.

- Their own life is miserable, burdened with debt, widespread homosexuality etc.

 - **Miracles of Prophets:**
 - Their mu'jiza is something no human can do.
 - Nobody split the sea, give life to the dead, and so on.
 - Always promote good.

 - The miracles (mu'jizat) of the Prophets and the miracles (karamat) of the awliya.
 - The scholars say all the miracles of saints (awliya) are the miracles of the prophets since Allah SWT gives them these miracles because they follow the Prophets.
 - An example: During the battle with false-prophet Musailamah, Khalid ibn Waleed (RA) was trying to convince him not to fight with the muslim. Musailamah did a trick. He brought two little containers of poison told Khalid (RA) that both should drink the poison. Whoever is left alive will be proven that he is fighting the real cause. And Musailamah told Khalid (RA) that he should be the first one to drink. Khalid (RA) drank from a bottle, but then Musailamah refused to drink giving an excuse, "My God forbids me to drink from it." Nothing happened to Khalid (RA) after that and this was a 'karamat' given to Khalid (RA) who is a follower of Allah's Prophet (SAW).

 - ◆ Are the prophets infallible?
- Consensus:** The prophets never commit kufr, immoral/indecent acts, or lie. If they commit a minor sin, they repent from it.
- Some clarifications of minor sins done by the prophets:**
- a. Prophet Adam: he ate the fruit. But then Allah SWT taught him how to repent and accepted his repentance. [2:37]

 - b. Ibraheem: lying for three times.
 - When he was asked regarding his wife Sarah, his reply was that she was his wife. He did it protect her.

- His people worshiped sun and they asked him come along with him. He told them, "I am sick". Scholars say he indirectly meant he was sick of their act.
- He destroyed all idols except one. When they asked him about it he told them, "Why don't you ask them? Here is the biggest one among them. Why don't you ask him?"

During all of these three situations Ibraheem (AWS) was trying to save himself. This was not lie for the sake of intentionally deceiving someone. So these were not major sins.

- c. Moosa: Once he asked for help by an Israeli man against an Egyptian person. During the dispute Moosa (AWS) punched the guy and he died on the spot. But when in another occasion the same Israeli guy asked for help Moosa (AWS) understood that this man has crooked character to get into fight with others. So Moosa (AWS) was so mad at him.

Here prophet Moosa was guilty not of murder since he did not kill the person intentionally, it was an accident. Rather his mistake was not allying with a person just because of he is from his tribe. He did not verify the whole incident. That was a minor sin on his part.

- ♦ Are the prophets equal or of varying levels?
 - **Those messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised in degrees (of honor)...[2:253]**
 - *The Prophet (PBUH) said, “I am the master of the children of Adam on the Day of Resurrection.” [Muslim]*
 - **Each one believes in Allah, His Angels, His Books, and His messengers...[2:285]**
 - *The Prophet (PBUH) said, “Do not favor between the Prophets of Allah.” [Muslim]*

- *The Prophet (PBUH) said, “Do not favor me over the Prophets (and in a narration over Moosa).” [Al-Bukharee and Muslim]*

- ***And (remember) when We took from the Prophet their covenant, and from you (O Muhammad) and from Nooh, Ibraheem, Moosa, and Isa, son of Maryam. We took from them a strong covenant. [33:7]***

- ◆ Prophets and messengers are better than ALL other people.

Extreme sects of sufis believe that saints are higher than the prophets and lower than the messenger.

Special Qualities of the Prophets (That differentiates them from the rest of humanity)

1. Al-Wahy: Revelation
2. Al-'Ismah: Infalibility
3. Their eyes sleep while their hearts stay awake.
4. The earth cannot dissolve their bodies.

As Imam Nasai narrates, an incident happened during Umar (RA)'s khilafah. A body was found in Tastoor in current day Iran inside a palace. It reported to be of Prophet Daniel from Bani Israel during Bukht Nasr's time. He died in Parsia and body did not decomposed and the people used to bring out this body to ask for rain as it was thought to be a blessed body.

When Umar (RA) heard about it he ordered that 13 (thirteen) graves should be dug out and only a few selected people should be in charge to burry the body at the dark of the night in one of these unmarked graves. The purpose is to prevent people from worshipping a grave.

5. Their souls are not taken without their consent.

To show honor to the prophets angels ask them if they want to submit their souls.

6. They see the Angels in their original form.
7. They are buried where they die.

8. They do not pass on any inheritance.
9. They have a special kind of life in their graves. Their souls are in the heavens.

Believing in Prophet Muhammad's Prophethood

- ◆ Believing that he is Muhammad ibn Abdul-Muttalib Al-Qurashee, who was born in Makkah and passed away in Madeenah.

His names are descriptions: Jubayr ibn Mut'im said, "I heard Allah's Messenger (PBUH) saying, 'I have various names: I am Muhammad, and I am Ahmad, and I am Al-Mahi with whom Allah obliterates disbelief, and I am Al-Hashir at whose feet people will be gathered, and I am Al-'Aqib, and Al-'Aqib is the one whom there is no prophet after him.'" [Al-Bukharee, Muslim]

- ◆ He was sent to ALL humankind and jinn.

And We have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not. [34:28]

- ◆ We believe in the truth of everything he informed us, fulfilled his Sunnah by following what he commanded, and leaving that which he forbade.

And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His messenger had promised us, and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness (to Allah). [33:22]

Say (O Mohammad): "Obey Allah and the messenger." But if they turn away, then Allah does not like the disbelievers. [3:32]

- ◆ We love the Prophet (PBUH)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear decline, and the dwellings in which you delight...are you dearer to you than Allah and His messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).” And Allah guides not the people who are Al-Fasiqoon (the rebellious, disobedient to Allah). [9:24]

Anas reported, “None of you believes until I am more beloved to him than his parents, children and all people.” [Al-Bukharee, Muslim]

Imam Malik will dress up nice and put on perfume when he would be saying a hadeeth.

- ◆ We honor, respect him and support him and his Sunnah.

In order that you (O mankind) may believe in Allah and his messenger, and that you assist and honor him, and (that you) glorify (Allah’s) praises morning and afternoon.

[48:9]

- Not everything he does we have to follow.
 - Actions he did as an explanation to the Quranic text or Islamic ruling.
 - Praying
 - Performing Hajj
 - He did it because he is a messenger, so no one else can do it.
 - Fasting days at a time.
 - Waking up and praying without making wudu. He said even when he sleeping, he is aware in what he does.
 - Marrying more than 4 wives.
 - He only did it because he did it for a specific situation. Can only do it if we are in the same status.
 - Giving the capital punishment. Only the governor can do this.
 - He did certain things because it was in the culture.
 - He did it because it is personal likings.
- Need to make sure that it is just his personal preferences and what he has ordered us to do.
- ◆ We take him as our role model.

Indeed in the messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.

[33:21]

- ◆ He is the seal of the prophets.

Muhammad is not the father of any man among you, but he is the messenger of Allah and the last (end) of the prophets. And Allah is Ever All-Aware of everything. [33:40]

- ◆ We study his life and affairs (seerah).
- ◆ We love his family and companions.

Nullifiers of Belief in Prophet

1. Believing that he has lied or that something which he said is not true.

And if they belie you (O Muhammad), so were messengers belied before you. And to Allah return all matters (for decision). [35:4]

2. Turning from his guidance and changing his religion.

The (hypocrites say: "We have believed in Allah and in the messenger, and we obey," then a party of them turn away thereafter, such are not believers. [24:47]

3. Doubting in him or his religion

Only those are the believers who have believed in Allah and His messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful. [49:15]

4. Hating him or what he brought.

Whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them... (and even) if you ask seventy times for their forgiveness... Allah will not forgive them, because they have disbelieved in Allah and His messenger. And Allah guides not those people who are Fasiqoon (rebellious, disobedient to Allah). Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat." Say: "The fire of hell is more intense in heat," if only they could understand! [9:80-81]

5. Criticizing him and mocking him or his Sunnah

Verily, those who annoy Allah and His messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment. [33:57]

- a. Mocking the Sunnah throws you outside Islam.
 - b. Mocking the person practicing the Sunnah is a major sin.
6. Loving his enemies

You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Alah and His messenger. [58:22]

7. Enmity towards him and fighting against his Sunnah.

That is because they opposed Allah and His messenger. And whosoever opposes Allah, then verily Allah is severe in punishment. [59:4]

Evidence of the Prophet's (PBUH) Prophethood

- The eternal miracle: The Quran
 - Neither did you (O Mumamed) read any book before it (this Quran), *nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted* [29:48]
 - *Fir'aun said: "Who then, O Moses, is the Lord of you two?" Moses said: "Our Lord is He Who gave to each thing its form and nature, then guided it a right." Fir'aun said: "What about the generations of old?" Moses said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets."* [20:50-51]
 - The Prophet (PBUH) said, “Every prophet was given miracles, and these miracles led people to believe in him. And what I am given was a revelation which was revealed to me from Allah, so I hope to be the one with the most followers on the Day of Resurrection.” [Al-Bukharee]
 - *Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.* [17:88-89]
- The Prophet's message is similar to the message of the Prophets before him.
 - *He (Allah) has ordained for you the same religion (Islam) which He ordained for Nooh, and that which We have inspired in you (O Muhammad), and that which We ordained for Ibraheem, Moosa, and Isa saying you should establish religion, and make no divisions in it (religion).* [42:13]
 - *Say: "I am not a new thing among the messengers (of Allah)"...[46:9]*
- His sharee'ah
 - *Say (to them O Muhammed): "I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet (PBUH)): there is no madness in your companion (Muhammad), his is only a warner to you in face of a sever torment."* [34:46]
 - He never abused his position after he took power in Mecca. He released all the disbelievers that were prisoners.

- Knowledge on some matters of the unseen despite being illiterate.
- Prophecies of his coming in the previous scriptures.
- His characteristics and manner of living.
- His miracles.

Chapter Six: Belief in the Last Day

Belief in the Last Day is one of the pillars of Iman. A person is not a believer without the belief in this pillar.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And who believe in (the Qur'an and the Sunnah) which has been sent down (revealed) to you and in which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.). [2:4]

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقِنُونَ

Those who perform AsSalat (IqamatasSalat) and give Zakat and they believe with certainty in the Hereafter [27:3]

Always while describing the believers the concept of believing in Allah SWT and the hereafter comes together. Then so many ahadeeth came with the statement like; “Whoever believe in Allah and the hereafter(do such and such...)”.

Hadeeth Jibreel includes this concept. Almost half of the Qur'an is about hereafter. So why is it so much important? Aisha (RA) says this topic came early phase of the revelation.

So this is how Makki and madani surahs are distinguished by looking at their content regarding the hereafter in detail.

The Prophet passed by a number of people and asked, “What are ye?” They said, “We are Muslims.” A woman nearby was making a fire blaze for her kettle and she had with her a child, her son. When the fire rose high, she prevented it from touching the child. The Prophet came (to her). She said “Art thou the Prophet of God?” he said, “Yes.” She said, “I'll sacrifice my father and mother for thee! Is not God the Most Merciful of those who show mercy?” He said, “Yes.” She said, “Verily the mother would never cast her child into the fire.” Implying why would God Almighty punish his creation by putting them in the fire of Hell. On hearing this, the Prophet cast down his head, and wept; then he lifted up his head to her, and said, “Verily God punishes none of His servants (that is, God is merciful to all) except the arrogant, the refractory, who rise in rebellion against God and refuse to say that there is no God, but God.” [source??]

Narrated Abu Huraira: I heard Allah's Apostle saying, Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that, its one single part, His creations are Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it." [Saheeh al-Bukhari]

So Allah SWT kept the 99 parts of the mercy for the day of judgement.

Narrated Abu Huraira: I heard Allah's Apostle saying, Verily Allah created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah, he would not consider himself safe from the Hell-Fire." [Saheeh al-Bukhari]

What does belief in the Day of Judgment entail?

- Belief that there will be another life after this one. There will be a Judgment Day with recompense in Al-Jannah or An-Nar.

﴿لَيْسَ الْبِرُّ أَنْ تُؤْلِمُ وَجْهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ظَاهَرَ مِنْ عَمَانَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكَافِرِ
وَالنَّبِيِّينَ﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets [2:177]

- Belief in the Allah and the Hereafter always comes together in the Quran.

Effect of Belief in the Last Day

- Demonstrates the completeness, greatness, and uniqueness of Allah's Names and Attributes.
- Increases the love for meeting Allah in the hearts of the believers.

Companion called “Heram ibn Melhan.” This Companion was like an ambassador. The Prophet (SAW) sent him to a king in Yemen to teach the king about Islam. Actually, the king asked for a messenger from the Prophet (SAW) to teach him about Islam. The Prophet (SAW) sent “Heram” for that job. So, it was a much secured situation. The king asked for a messenger, and the Prophet (SAW) sent a messenger to the king. When “Heram” reached Yemen and met the king he started reading the message and the king started asking “Heram” about Islam. Unfortunately, the king had an intention to become disloyal and kill the messenger. So, the king, with his eyes, looked at one of his men standing behind him named “Jabaar.” So, while “Heram” was talking, “Jabaar” threw a spear, and it went inside “Heram’s” back and came out from his stomach. Heram screamed and said **“I swear by the Lord of the (Kaaba), I won.”** After killing “Heram,” “Jabaar” could not sleep because as he heard “Heram” saying “I swear by the Lord of the (Kaaba), I won.” He wanted to understand and know; what did “Heram” win? So, “Jabaar” went to “Madinah” to visit the Prophet (SAW). There, “Jabaar” became Muslim and told the Prophet (SAW) that he became Muslim because of the word “Heram ibn Melhan” said while dying.

- **Establishes fear from Allah.**

Allah SWT will be so angry (Ghadabah) that

يَوْمَ هُمْ بَرِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمُ لِلَّهِ

الْوَاحِدُ الْقَهَّارُ

The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible! [40:16]

- **Aids a Muslim in hastening towards good deeds.**

يَأَيُّهَا أَيُّهَا النَّاسُ إِنَّكُمْ كَادُونَ إِلَى رَبِّكُمْ كَدَحًا فَمُلَاقِيهِ

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).[84:6]

وَيُطْعِمُونَ الْطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, [76:8]

Meaning of the verse:

- They love to feed people.
- They give from the best (loving) food.
- They love to give from (loved) food.

The next verse talks about their goal:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُنَا جَزَاءً وَلَا شُكُورًا

(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. [76:9]

Example of Ar-Rabee' ibn Khutai:

He was a student of ibn Masood (RA).Gave food to a poor man who was blind and deaf. He was decorating his dessert. Some one said, " Ya Rabee' Ya Abdur Rahman! He doesn't see. Why you are decorating?" His answer: "But Allah SWT sees".

Then they say:

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislikeness to it)." [76:10]

So Allah SWT replied to them:

فَوَقَنَهُمُ اللَّهُ شَرُّ ذَلِكَ الْيَوْمِ وَلَقَنَهُمْ نَصْرَةً وَسُرُورًا

So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.[76:11]

The belief of the Akhirah made the sahabah prepared for the compliance with the Shari'a:

Narrated Yusuf bin Mahk: **While I was with Aisha, the mother of the Believers, a person from Iraq came and asked, "What type of shroud is the best?"** 'Aisha said, "May Allah be merciful to you! What does it matter?" He said, "O mother of the Believers! Show me (the copy of) your Qur'an," She said, "Why?" He said, "In order to compile and arrange the Qur'an according to it, for people recite it with its Suras not in proper order." 'Aisha said, "What does it matter which part of it you read first? (Beinformed) that the first thing that was revealed thereof was a Sura from Al-Mufassal, and in it was mentioned Paradise and the Fire. When the people embraced Islam, the Verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks.' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never giveup illegal sexual intercourse.' While I was a young girl of playing age, the following Verse was revealed in Mecca to Muhammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.' (54.46) Sura Al-Baqara (The Cow) and Surat An-Nisa (The Women) were revealed while I was withhim." Then 'Aisha took out the copy of the Qur'an for the man and dictated to him the Verses of the Suras (in their proper order). [Bukhari, Book #61, Hadith #515]

Story of tabeyeen: He is tired, hit his thigh saying, “stand up Muhammad! I will not allow this to happen tht only the companions are with the prophet. I will work hard and hard. I will be in the companion of the prophet (SAW)”.

Hadeeth: “The one who has best akhlaq will be close to an-Nabiyy (SAW) during yawmul Qiyamah”

- **Aids in patience and perseverance in doing good.**
- **Aids in patience in abstaining from wrong.**

Story of a convert sister:

When she was not a muslimah yet, she saw this muslim man working out at the gym. She found him quite different than other non-muslim men and tried to make an eye contact with him. But he moved his glance. Then he saw him praying. When she asked what he was doing he explained it her. She asked if he would like to go for dinner with her. But he refused. She asked, “Am I not your type?” But he told her that the issue here is different. And he took out a lighter and lit it up. She started saying,

“Oh you smoke? No problem”. But he told her that in the after-life, he will end up in fire for this type of behavior. He keeps the lighter to remind himself about this. So she thought it was over the top of her head. And she started to learn about islam and later accepted islam. But she never saw that young man again. SubhanAllah, sheikh mentions in the class, whatever good deeds she will do this young will get a share of the reward and he doesn't even know about it.

Story: One of Sheikh Waleed's teacher: “ujkurul maut” (remember death) kept in his wallet

Comment of Aisha (RA): Saw some non-muslim women wearing much revealing clothes. “Tamattah biha fid dunya”. “No more hijab in Jannah”

- **Aids in patience during times of hardship.**
It's just few days. You are going back to jannah.
- **Establishes asceticism (Zuhd) towards matters of this life.**
 - Having no interest in doing haram or leading in doing something haram, not living a poor life.
- People always have an interest in knowing the unseen.
- Will help in understanding some rules.
Don't mess up with the Turk: *Khwarazmian* Shah
How to pray when six month is night: dajjal..

Some names of the Last Day:

- Yawm Al-Ba'th
- Yawm Al-Qiyamah
- Yawm Ad-Deen
- Yawm Al-Hisab
- Yawm An-Nushoor
- Yawm As-Sakhah
- Yawm At-Tamah Al-Kubra
- Yawm Al-Hasrah
- Yawm At-Tanad
- Yawm Al-Qar'iah
- Yawm Waqi'ah
- Yawm Haqah
- Yawm Al-Fasl
- Yawm Al-Jam'
- Yawm Al-Khulood
- Yawm Al-Wa'eed
- Yawm Al-Khurooj
- Yawm Al-Azifah
- Yawm Dar Al-Qarar
- Yawm As-Sa'ah

Scholars of Aqeedah include the following sub-topics under the subject:

- The End of Time (Apocalypse) and its signs.
- Death, Soul, ad Life in the grave.
- Resurrection
- The Day of Judgement
- Paradise and Hellfire

The Hour

- No one knows when the Hour will come.
 - A person's Hour starts when they die.
 - There is an Hour for all humanity when everyone is Resurrected.
 - There is an Hour for each generation, when everyone in the generation dies.
 - The first generation ended with the beginning of the Khilafah of Ali ibn Talib died. Most people were tabayeen during his Khilafah.
 - The second generation ended with the ruling period of Abdul-Malik ibn Marwan.
 - ***They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone) but most of mankind know not."*** [7:187]
 - ***They ask you (O Muhammad) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?*** [79:42-44]
 - When Jibreel asked the Prophet (PBUH) about the Day of Judgment, the Propher (PBUH) said he doesn't know any more about it than Jibreel.
 -
- The Hour is near.

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفَلَةٍ مُّرْضِونَ

Draws near for mankind their reckoning, while they turn away in heedlessness.
[21:1]

أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). [54:1]

Hadeeth: **Narrated Sahl bin Sad: I saw Allah's Apostle pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm everything.** [Saheeh al-Bukhari]

- Some people try to predict when the hour will be exactly. An author became famous on this topic
 - Amīn Muhammad Jamāluddīn
 - Brought a book called “The Lifespan of the Muslim Nation”
 - 1400 years only
 - He wrote this book in 1418 AH
 - We're now in 1427 AH
 - By his quotations, he may appear to be knowledgeable
 - Used quotes from scholars like Ibn Taymiyah
 - Uses fabricated hadīth
 - Hisāb aljummal
 - Arabs generally didn't know how to do math, but they did use letters for numbers
 - e.g., “Ibrahim” would be translated to a number
 - Used the letters at the beginning of some surahs to come up with 1400
 - Inauthentic hadīth (but not fabricated)
 - Mentioned the Prophet, salallāhu `alayhi wa sallam, arriving at the beginning of the last 1000 years of mankind
 - The Hour falls on a Friday.
 - The only thing we know when the Day of Judgment is a friday. Which Friday we do not know.
 - During Israa wal Meeraj: Discussion among Ibraheem, Musa, Isa
 - **Knowing when the Day of Judgment occurs is not important, but in how we are preparing for it.**

Narrated Anas: A man asked the Prophet about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. [Saheeh al_Bukhari]

Sufies: Believe that their great saints know about the hour of the Day of Judgment. In the history they even sometimes spread rumors.

Suyuti : One of the first person to come up with a specific time range.

A list of minor Signs before the Hour comes:

1. The disappearance of knowledge and the appearance of ignorance (Bukhari, Muslim, Ibn Majah, & Ahmad).
2. Books/writing will be widespread and (religious) knowledge will be low (Ahmad).
3. Adultery and fornication will be prevalent (The Prophet, peace be upon him, said that this has never happened without new diseases befalling the people, which their ancestors had not known.) (Bukhari, Muslim, Ibn Majah, & Al-Haythami).
4. When fornication becomes widespread among your leaders (The Prophet, peace be upon him, said that this will happen when the people stop forbidding evil) (Ibn Majah).
5. Adultery and fornication will be performed in the open.
6. The consumption of intoxicants will be widespread (Bukhari & Muslim).
7. Women will outnumber men.....eventually 50:1 (Bukhari, Muslim, & Ahmad).
8. Killing, killing, killing (Bukhari, Muslim, Ibn Majah, & Ahmad).
9. The nations of the earth will gather against the Muslims like hungry people going to sit down to a table full of food. This will occur when the Muslims are large in number, but "like the foam of the sea."
10. People will beat others with whips like the tails of oxen (Muslim) ?The Slave Trade.
11. The children will be filled with rage (at-Tabarani, al-Hakim).
12. Children will be foul (at-Tabarani, al-Hakim).
13. Women will conspire (at-Tabarani, al-Hakim).
14. Rain will be acidic or burning (at-Tabarani, al-Hakim).
15. Children of fornication will become widespread or prevalent (at-Tabarani, al-Hakim).
16. When a trust becomes a means of making a profit (at-Tirmidhi, Al-Haythami).
17. Gains will be shared out only among the rich, with no benefit to the poor (at-Tirmidhi).
18. Paying zakat becomes a burden and miserliness becomes widespread; charity is given reluctantly (at-Tirmidhi & Al-Haythami).
19. Miserliness will be thrown into the hearts of people (Bukhari).
20. Episodes of sudden death will become widespread (Ahmad).
21. There will be people who will be brethren in public but enemies in secret (He was asked how that would come about and replied, "Because they will have ulterior motives in their mutual dealings and at the same time will fear one another.") (at-Tirmidhi).
22. When a man obeys his wife and disobeys his mother; and treats his friend kindly while shunning his father (at-Tirmidhi).
23. When voices are raised in the mosques (at-Tirmidhi).
24. People will walk in the marketplace with their thighs exposed.
25. Great distances will be traversed in short spans of time.

26. The people of Iraq will receive no food and no money due to oppression by the Romans (Europeans) (Muslim).
27. People will hop between the clouds and the earth.
28. A tribulation will enter everyone's home (Ahmad).
29. The leader of a people will be the worst of them (at-Tirmidhi).
30. Leaders of people will be oppressors (Al-Haythami).
31. People will treat a man with respect out of fear for some evil he might do (at-Tirmidhi).
32. Men will begin to wear silk (at-Tirmidhi).
33. Female singers and musical instruments will become popular (at-Tirmidhi)..
34. When singers become common (Al-Haythami).
35. People will dance late into the night.
36. When the last ones of the Ummah begin to curse the first ones (at-Tirmidhi).
37. People will claim to follow the Qur'an but will reject hadith & sunnah (Abu Dawood).
38. People will believe in the stars (Al-Haythami).
39. People will reject al-Qadr (the Divine Decree of Destiny) (Al-Haythami).
40. Time will pass rapidly (Bukhari, Muslim, & Ahmad).
41. Good deeds will decrease (Bukhari).
42. Smog will appear over cities because of the evil that they are doing.
43. People will be carrying on with their trade, but their will only be a few trustworthy persons.
44. Wealth will increase so much so that if a man were given 10,000, he would not be content with it (Ahmad & Bukhari).
45. A man will pass by a grave and wish that he was in their place (Bukhari).
46. Earthquakes will increase (Bukhari & Muslim).
47. There will be attempts to make the deserts green.
48. The appearance of false messengers (30 dajjals) (Bukhari).
49. Women will be naked in spite of being dressed, these women will be led astray & will lead others astray (Muslim).
50. The conquest of Constantinople by the Muslims (Ahmad).
51. The conquest of India by the Muslims, just prior to the return of Jesus, son of Mary (peace be upon both of them) (Ahmad, an-Nisa'i, at-Tabarani, al-Hakim).
52. When people begin to compete with others in the construction of taller buildings (Bukhari).There will be a special greeting for the people of distinction (Ahmad).
53. The Euphrates will disclose a treasure (The Prophet, peace be upon him, said that whoever is present should not take anything from it) (Bukhari & Muslim).
54. Two large groups, adhering to the same religious teaching will fight each other with large numbers of casualties (Bukhari & Muslim).
55. Wild animals will be able to talk to humans (Ahmad).
56. A man will leave his home and his thigh or hip will tell him what is happening back at his home (Ahmad).
57. Years of deceit in which the truthful person will not be believed and the liar will be believed (Ahmad).
58. Bearing false witness will become widespread (Al-Haythami & Ahmad).
59. When men lie with men and women lie with women (Al-Haythami).

60. Trade will become so widespread that a woman will be forced to help her husband in business (Ahmad).
61. A woman will enter the workforce out of love for this world (Ahmad).
62. Arrogance will increase in the earth (at-Tabarani, al-Hakim).
63. Family ties will be cut (Ahmad).
64. There will be many women of child-bearing age who will no longer give birth.
65. There will be an abundance of food, much of which has no blessing in it.
66. People will refuse when offered food.
67. Men will begin to look like women and women will begin to look like men.

A book by sheikh.....: "Ithaful Zanaha" 3 vol. over 2000 pages discusses this topic on the minor signs.

The above list can be divided into three categories:

- Signs that have already happened
- Those are happening
- Haven't happened yet

Difference between minor and major signs?

Minor:

Not experienced by everyone without noticing that it is a sign.

Major:

Experienced by everyone and will be well know that it is a sign.

What are the major signs? (The first three listed in order of appearance)

1. The emergence of Ad-Dajjal (The False Messiah)
 - a. Has over 50 meanings.
 - b. Ad-Dajjal is a kind of paint or mud that is used to cover a camel. In Arabic use it means to cover something with something. So he is called ad-Dajjal as he will cover the truth with lies.
 - c. Narrated Hudayfah bin Usayd (RA): "The Prophwt(SAW) looked at us whilst we were discussing something. He said, 'What are you talking about?' They said, 'We are talking about the Hour.' He said, 'It will not come until you see ten signs ahead of it.' He mentioned the smoke, the Dajjal, the Beast, the rising sun from the west, the descent of 'Eesa ibn Maryam, Ya'jooj and Ma'jooj, and three landslides, one in the east, one in the west and one in the Arabian Peninsula, and the last sign is a fire which will emerge from Yemen and drive the people to their place of gathering." [Saheeh al-Muslim]
 - d. It is the worst fitnah or trial for human being. As it is reported that Prophet (SAW) said: " Ther will not be any matter more serious than the Dajjal" [Saheeh Muslim]

- e. So much fitnah that all the ambiya (the prophets) have taught and cautioned their followers about this. It is because they did not know when the Day of Judgment will happen.

Narrated Abu Umaamah: The prophet (SAW) said: "O' People there has never been any tribulation on the face of the earth, since Allah created mankind, greater than the tribulation of the Dajjal. Allah has never sent any Prophet but he warned his nation about the Dajjal. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly emerge amongst you"

Narrated Anas (RA): The prophet (SAW) said: "No prophet was ever sent but he warned his nation about the one-eyed liar; he is one-eyed but your Lord is not one-eyed, and between his eyes it is written 'kaafir'." [Agreed Upon]

- f. Prophet (SAW) told us when he is coming:

- When people will no longer talk about ad-Dajjal in the masajeeds.
- Will come up after the Muslims loses and reconquers Constantinople. When they hang up their swords on the olive trees, there will be an announcement saying that the Dajjal has come to your hometown, so go back to your families and protect them.

- g. In another hadeeth as narrated by 'Abdallah Ibn 'Amr (RA), he heard the Messenger (SAW) say,

"The first sign will be the rising of the sun from the west and the emergence of the Beast to the people in the morning. Whichever of them comes first, the other will immediately follow." [Saheeh al-Muslim]

So in this hadeeth, the rising of the sun is mentioned as the first sign. How to reconcile this hadeeth with the previous one?

- The only sequence we know for sure is: Mahdi > Jesus > Ya'jooj and Ma'jooj.
- Ibn Hajar reconciled as "What is the most apparent from the reports is that the emergence of the Dajjal will be the first of the major signs, which indicates that the regular state of affairs in most of the earth will be changed. That will end the death of 'Eesa ibn Maryam. The rising of the sun from the west will be the first of the signs which

indicate that the state of affairs in the heavens will be changed. That will end with the onset of the Hour. Perhaps the emergence of the beast will occur on that day on which the sun rises from the west."

- h. There was a Jewish boy named Ibn Sayyad during the Prophet's (PBUH) time, who was a weird infant with one eye. Prophet (SAW) went to investigate to get an idea if this boy was the Dajjal or not. One time, the boy was sleeping and the Prophet (PBUH) was watching him. The boy's mother saw this and told her son to wake up because the Prophet (PBUH) was watching. Then the Messenger (SAW) said: 'If only she had left him alone, the matter would have become clear'. [source: from a hadith in saheeh al-Muslim]

Another time, Umar (RA) went out with the prophet (SAW) and a group of Ibn Sayyad to investigate him. He (SAW) was holding a piece of paper and asked the boy what was it? So the boy replied that it was 'a Dukh' which was correct as the piece of paper had verses from surah ad-Dukhan. The messenger of Allah (SAW) said, 'Be off with you! You cannot be more than you are.' Umar (RA) said, "O' Messenger of Allah, let me strike his neck". Prophet (SAW) told him, "If he is really the Dajjal, you will not be able to kill him, and if he is not there is nothing to gained by killing him." [from a hadith in Saheeh al-Muslim]

Another incident with Abu Sa'eed Khudri (RA) who said: "We went out for Hajj or 'Umrah and ibn Sayyad was with us. We stopped to camp and people scattered. He and I were left, and I felt very nervous of him because of what was being said about him. He brought his luggage and put it with mine. I saidpage 291]

- i. He cannot enter four places:
 - i. Mecca
 - ii. Medina
 - iii. Al-Aqsa mesjid
 - iv. Mesjid al-Tur in Sinai.

Hadeeth: "There is no city that the Dajjal will not enter, except Makkah and Madinah. There is no mountain pass of these cities which does not have angels surrounding it and guarding it. He will camp in one of the barren tracts, and Madinah and its inhabitants will be shaken by three earthquakes, then every kaafir and hypocrite in the city will go out to join him." [Agreed Upon]

- j. He will approach Medina and he will be sitting on a mountain looking at the white palace. This is the Prophet's (PBUH) masjid.

- k. Most of the followers will be the Jews of Espahan, Karman, Turk Nations, flat nose people and women. There will be about 70,000 of them.

Hadeeth: Narrated Anas (RA) Prophet (SAW) said: "The dajjal will be followed by seventy thousand Jews of Ispahaan, wearing cloaks." [Saheeh al-Muslim]

Some explanations:

- The Jews claim that al-Maseeh ibn Dawood will emerge at the end of time and he is one of the sign of God, who will restore dominion to them. So they will give ad-Dajjal widespread support.
- the because of the extent of Fitnah men will tie up their mothers or wives to the pillars of the houses to prevent them joining ad-Dajjal.

- l. They will be years with no rain and no food.

Narrated Abu Umaamah: The Messenger of Allah (SAW) said: "Before thre Dajjal emerges there will be three difficult years in which the people will suffer intense hunger.So no plants will grow and no cloven-footed animals will remain; they will all die except those whom Allah wills." It was said, "What will keep the people alive at that time? He said, "Tahleel (saying Laa ilaaha illallah), Takbeer (saying, Allahu Akbar) and Tahmeed (saying Al-Hamdu Lillah). They will take the place for food for them."

The Dajjal will come to the people and will ask them if they want their life back. He will point to the sky and there will be rain. He will point to the land, dry land will immediately become green.

- m. He will also bring up a lot of gold and silver.
- n. He will move with paradise in one hand and hellfire in the other, and offer either one to the people. The Prophet (PBUH) said: "With him (i.e. ad-Dajjal) will be a paradise and a hell, but his hell (fire) will be paradise and his paradise will be hell (fire)" [Saheeh al-Muslim]
- o. He will claim himself as the lord of mankind. He will ask [people to believe in him and disbelieve in Allah. So prophet (SAW) said, "Know that no one among you will see his Lord until he dies."
- p. There will be a boy who will call him a liar. In Bukharee it is narrated that Abu Sa'eed said: "The Messenger of Allah (SAW) spoke to us at kength about the Dajjal. One of the things that he told us was, 'The Dajjal will come, and it will be forbidden for him to enter the gates of Madeenah. So he will camp at one of the barren tracts near Madeenah. On that day a man will go out to meet him who is the best of mankind or one of the best of

mankind, and will say. "I bear witness that you are the Dajjal of Whom the Messenger of Allah (SAW) told us." The Dajjal will say, "Do you think that if I kill this man then bring him back to life, will you have any doubts concerning the matter?". They will say, "No." So he will kill him, then bring him back to life. He (the man) will say, "By Allah, I have never been more sure about you than I am today." The Dajjal will want to kill him but he will not be able to.'

- q. The clear sign of the Dajjal is that he has one eye and the other eye is like a raisin. He will also have the three letter ر ف ك that say kafir.

Anas (RA) narrated: The prophet (SAW) said: "No prophet has ever been sent but he warned his nation about the one-eyed liar. Verily he is one-eyed, and your Lord is not one-eyed, and between his eyes is written 'kaafir.'" [Saheeh al-Bukhari]

Abdalla Ibn Umar (RA) narrates: The Prophet (SAW) said about the Dajjal: "He is blind in his right eye, as if it is a floating grape." [Saheeh al-Muslim]

r. **Protection from the Dajjal:**

- i. First 10 verses of surat tul-Kahf. Some report mentions the last 10 verses.

The prophet (SAW) said: "Whoever among you encounters him, let him recite over him the opening verses of Surah al-Kahf." {Saheeh al-Muslim}

- ii. Another way is to turn to Allah SWT and seek His protection from the Dajjal and from his fitnah.

Aisha (RA) narrated: "I heard the Messenger of Allah (SAW) seeking refuge in his prayer from the fitnah of the Dajjal." [Saheeh al-Bukhari]

The prophet (SAW) always used to seek refuge with Allah from the fitnah of the Dajjal after reciting the Tashahhud in the prayer. He would say: "O' Allah, we seek refuge in You from the torment of Hell, the torment of the grave, the trials of life and death and the tribulation of the Dajjal". [Saheeh al-Bukhari]

- iii. If some one hear about him, should run into the mountains.

Imran Ibn Husayn narrates: The messenger of Allah (SAW) said: "Whoever hears of the Dajjal, let him keep away from him. For by Allah, a man may come to him thinking that he is a believer, hen

he will follow him because of the specious arguments that he produces for him." [Saheeh al-Muslim]

In another haddeth the prophet (SAW) said, "The people will flee from te Dajjal into the mountains." [Saheeh al-Muslim]

s. **Reason why he isn't mentioned in the Quran:**

- i. He is the worst 'taghoot' as ad-Dajjal is the only human being claimed ruboobiyah. Other 'taghoot' like 'Firwaaon' claiming he is the son of god and made the statement "Ana Rabbukumul A'laa" which has the meaning that people should worship him. But did not claim that he is the creator of things. Even Iblees did not claim that.

2. The descent of Isa.

وَإِنَّهُ لَعَلَّمٌ لِّلشَّاعَةِ فَلَا تَمْتَرُنَ بِهَا وَاتَّبِعُونَ هَذَا

صِرَاطٌ مُّسْتَقِيمٌ

- ii. *And he [Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. Iesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise). [43:61]*

a. Surat Tin

وَالْتَّيْنِ وَالزَّيْتُونِ

- iii. *By the fig, and the olive, by Mount Sinai, and by this city of security (Makkah). Verily, We created man of the best stature (mould), then We reduced him to the lowest of the low, save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise). Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)? Is not Allah the Best of judges?*

1. The fig represents Damascus where 'Eesa (AWS) will decent.
2. The olive represents Palestine where 'Eesa was born.
3. Sinai is where Musa given the messege.

4. City of Security here is Makkah.

Abu Hurayrah narrated that the prophet (SAW) spoke about the decent of 'Eesa (AWS) and his praying with the believers. Then he said: "When the enemy of Allah sees him, he will melt like salt in water. If 'Eesa were to leave him alone he would melt away completely, but Allah will kill him at his hands, and he will show them the blood on his spear.: [Saheeh al-Muslim]

This is so that people will not have any more doubt about ad-Dajjal and his abilities.

3. Ya'jooj and Ma'jooj

Ya'jooj and Ma'jooj (Gog and Magog) are two nations which are great in number. They are from among the descendants of Adam (AWS). Allah (SWT) has told us that a barrier built by Dhul-Qarnayn is preventing them from emerging:

"So they [Ya'jooj and Ma'jooj] could not scale it or dig through it." [18:97]

He (SWT) said that this will continue until the end of time, when the promise of Allah will come and they will be granted permission to emerge. The barrier will be destroyed and they will emerge to mankind:

"....but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true." [18:98]

When that happens they will emerge in hordes, like the waves of the sea:

"And on that Day, We shall leave them to surge like waves on one another...."[18:99]

We do not know where they are right now. This will be close to the onset of the Hour and blowing of the Trumpet:

"And the Trumpet will be blown and We shall collect them (the creatures) all together." [18:99]

In Surah al-Anbiya Allah (SWT) tells us:

حَتَّىٰ إِذَا فُتَحَتْ يَأْجُوجُ وَمَاجُوجُ وَهُم مِن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٤١﴾

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَنْوِيلَنَا قَدْ

كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٤٧﴾

- iv. Until, when Ya'jûj and Ma'jûj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zâlimûn (polytheists and wrong-doers, etc.)." [21:96-97]

This will indeed come to pass at the end of time. The first of them will pass by the lae of Tabariyyah and will drink it all up. They will destroy every army, land, or vegetation. People from Madeenah will run away. Even animals will roam around and urinate in the prophet's masjid and urinate.

'Eesa (AWS) and his companions will be besieged in at-Toor in Sinai and will be so hard pressed,. They will pray to Allah and Allah will send upon them [Ya'jooj and Ma'jooj] a worm in their necks and in the morning they will all perish as one. The muslims will say, "Is there not a man who will sacrifice himself, and see what the enemy is doing?". So one of them will volunteer So when they come down they will not find a handspan of earth that is not filled with their putrefaction and stench. They will make dua' to Allah SWT again and He (SWT) will send birds which will carry the dead and throw them where ever Allah wants. Then Allah will send rain which will wash the earth. [from a hadeeth from saheeh Muslim]

Then the best days will in the face of the earth.

4. The three great landslides
 4. In the east
 5. In the west
 6. in the Arabian peninsula
7. Ad-Dukhan

Among the major sign that will happen just before the Hour is the smoke. Allah (SWT) says:

"Then wait you for the Day when the sky will bring forth a visible somke, covering the people, this is a painful tormnt."

It would remain on the earth for forty days. It will take the souls of the 'kuffar' whilst it will merely make the believers sneeze.

8. The rising of the sun from the west

In Bukharee Abu Hurayrah (RA) narrated that the messenger of Allah (SAW) said: "The hour will not come until the sun rises from the west. When it rises and people see it they will all believe, but that will be the time when faith will not benefit a person if he did not believe before, or did not derive any good from his faith."

9. The appearance of the beast

"And when the word is fulfilled against them, We shall bring out afrom the earth a beast for them to speak to them because mankind believed not with certainty in Our Aayaat." [27:82]

10. The great fire

The last sign which will appear before the Hour begins will be a fire which will emerge from the bottom of 'Aden and will drive the people towards their place of gathering.

Some scholars add the appearance of al_Mahdee:

Abu Sa'eed al-Khudree narrated that the prophet (SAW) said: "And the mahdee will come out at the end of my Ummah's time. Allah will send a lot of rain with him, and the earth will bring out its plants and wealth will passed out in abundance, and cattle will increase and the Ummah will be great. He will live seven or eight years. [Al-Haakim].

'Alee (RA) narrates the prophet (SAW) said, "The Mahdee is one of us, Ahl Al-Bayt." [Ahmad]

Key Points in Understanding the Signs of the Hour

- The Signs of the Day of Judgment rely completely on authentic sources.
- We must differentiate between direct textual evidence and the understanding of scholars. Understanding (e.g. governments will be shorter) should not have the same status as the text (e.g. time will be shorter).
- Do these major signs have a specific order?
 - They do have an order.
- Abu Hurairah reports that the Prophet (PBUH) said, "The signs will come after the other, like beads falling from a string." [At-Tabaranee]
- The signs occur; we should not try to MAKE them occur. The Sheikh mentions about the story that happened in 1979 as some people under the leadership of someone named Juahiman tried to declare that al-Mahdee has arrived by arranging the sequence of events as described in the hadeeth.
- The Prophet (PBUH) taught us the signs to inform us about them. They were not mentioned to establish rulings.
 - Unless it has rulings in itself.
 - Nobody can say that tall buildings are haram.

- Nobody can say that a woman can travel without a mahram because of the hadeeth saying that a woman can travel between two cities without a mahram because of it being safe.
- Nobody can say that the masjid cannot be decorated because the hadeeth saying that the masjid will be decorated at the end of times.
- Not all the signs are condemnable actions.
- We must understand these signs by their apparent meaning.
 - Cannot say the signs are metaphorical things.
 - Like the Dajjal is the television or the USA.
 - The Ya'jooj and Ma'jooj are the Chinese and their products.
- No one can restrict the meaning of a prediction (sign) to a specific incident.
- Many of these signs are unseen matters and we may not understand them fully. We believe in what has been narrated, even if we don't know HOW they will happen.
- No rules in Sharee'ah are conditional to the appearance of any sign of the Day of Judgment.

Stages

1. This life
 - a. The body enjoys and suffers more than the soul.
2. The grave
 - a. The soul enjoys and suffers more than the body.
3. The hereafter
 - a. Both the body and the soul either gets punished or enjoys.

What does belief in the Day of Judgment entail?

Death & Life in Al-Barzakh

Body and soul is what makes a human being. We go through three different stages in our total life:

1. Worldly life (with every enjoyment and suffering, more on the body)
2. Life in Barzakh (soul enjoy and suffer more than the body)
3. Hereafter (enjoyment and suffering equally for soul and body)

Allah SWT says:

فَوَقَنْهُمُ اللَّهُ شَرُّ ذَلِكَ الْيَوْمِ وَلَقَنْهُمْ نَصْرَةً وَسُرُورًا

So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy. [76:11]

- Death is a truth in which there is no doubt.
 - The Prophet (PBUH) said that every disease has a cure except death.

- Globally almost 1,500,000 people die every day.
- **Worst things feared in USA:**
 - Public speaking
 - Death
- Death is the first station of the Hereafter.

And the prophet (SAW) said, "***Often remember the destroyer of pleasure (death).***" [At-Tirmidhee]

Story from Kufa: Some one said: "If you pray 'isha with the hope that you will live until fajr, then you will not taste the 'isha".

Allah SWT says

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Everyone shall taste the death. Then unto Us you shall be returned. [29:57]

Here the word 'dzaaeeqa' means a slow experience with all of the feelings.

The reality of death is, "Yesterday we were further from death." Days are carrying us closer to our death.

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ وَإِنْ
تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكُمْ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَا لِهِ تَوْلَاءُ إِلَّا قَوْمٌ لَا يَكَادُونَ

يَفْقَهُونَ حَدِيثًا

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!"...[4:78]

Point here is not to develop paranoia; rather our actions should be like the one who remembers death.

- In Islam, death is viewed as an occurrence that happens to the soul. The philosophers consider death as an annihilation of the soul and life.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوْكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ

الْغَفُورُ

- Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; [67:2]

So the life-cycle is: Life → Death → Life, where death is an existence in another world.

- Knowledge of the time of death is specific to Allah alone. He SWT decreed the life span of His slaves. It is written with the pen in Al-Lawh al-Mahfooz.
 - The Prophet (PBUH) said that majority of my ummah will live only till there 60's or 70's. Very few people will live longer than that.
 - Imam Malik saw the death of angel in his dream. So asked Ibn Seereen when would die. Ibn serene replied back saying, there are 5 things that are known by Allah SWT: In Surah Luqman, the time of death is one of five things that are only known to Allah.
 - Narrated Ibn Umar (RA): The messenger of Allah (SWT) said: "The keys to unseen are five, and no one knows them except Allah.

إِنَّ اللَّهَ عِنْدَهُ وِعْلَمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضَ حَتَّىٰ وَمَا تَدْرِي نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْمٌ

خَبِيرٌ

Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is AllKnower, AllAware (of things). [31:34]"

- Allah SWT also says:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبَ إِلَيْهِ مُؤْجَلًا وَمَنْ يُرِدُ شَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدُ شَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي

الشَّكِيرِينَ

And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. [3:145]

- Story during the time of Sulaiman (AWS): It is in a hadeeth on the authority of Kuthaima (RA) that once the angel of death appeared in the form of a human being in the court of Hazrat Sulaiman alaihis salaam and gazed continuously at a person present there for some time. That person asked Hazrat Sulaiman alaihis salaam, "Who was that person?" He told him that, that was the angel of death. He remarked: The angel of death had gazed at me in such a manner as if he had determined to take my life." Hazrat Sulaiman alaihis salaam asked him, "What do you want?" He requested him to take him to India. He commanded the cloud to pick him up and drop him in India. Consequently the cloud carried him to India. The angel of death came to Hazrat Sulaiman alaihis salaam. He asked him, "Why did you fix your gaze at that person?" He said, "I wondered that the Almighty Allah had commanded me to take the life of this person in India whereas he was sitting here in your presence." [source??]

Ahmad, Tirmidhi and others narrated that a group of the Sahabah reported: The messenger of Allah (SAW) said: "When Allah wants to take the soul of a person in a certain land, He causes him to have a need there."

- So the question is, "How will we die?"
 - Sheikh Waleed showed a video from YouTube where a sheikh from Egypt dies while he is giving a lecture in the masjid. Somehow the cameraman closes up to the incident right when it happens.
 - Another Story: The father of one of sheikh Waleed's friend who went to hospital and did not like to be there as he missed the salat in the Haram. So he came back and on the way home asked his son to stop by the Masjid Haram so he could pray there. During the salah he recited surah ad-Duha as if

the meaning that surah directly applies to him. And he died during the salah.

- It is common that some people when dying like to listen to the Quran. On the other hand, from the experience in ER in hospitals people behave opposite. Someone while dying said, “I miss singing”. So the point is, when we live upon something, it dominates our death-time.
- Abu Hurairah narrated that the Prophet (PBUH) said, “No one should desire death. If he is a good-doer, he can increase in his good; and if he is a wrong-doer then he may repent.” [Al-Bukharee and Muslim]
 - **Only can wish for death in these incidents:**
 - If you face a fitnah which you cannot handle.
 - In the middle of a battle and wanting to die as a shaheed.
 - Why shouldn't we wish for death?
 - We don't know if Allah forgave our sins or not.
 - An prophet (SAW) mentions, the best of us are the ones who live longer and do more good deeds. [**Source??**]
 - Two people died in the time of the Prophet, salallāhu `alayhi wa sallam
 - One died as a shahīd
 - Another died a year later
 - The second one entered jannah sooner and raised to a higher level
 - He had a chance to do more `ibādah in that following year
- The Prophet (PBUH) said, “Whoever dies upon something, he will be resurrected upon it.” [Al-Hakim]

Al-Khatimah (A person's end)

“By the One, other than Whom there is no deity worthy of worship, verily one of you performs the actions of the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm's length between him and it, and that which had been written overtakes him and so he acts with the actions of the people of Paradise and thus he enter it.” [Al-Bukharee and Muslim]

So some one might be very righteous on the appearance, but he or she is not convinced and the real truth will come out at the end.

Husn Al-Khatimah (The Good End)

- Causes:

1. Alisiqamah (Steadfastness)

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبُتُ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ

الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ



- *Evil (sins and disobedience of Allâh, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allâh may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). [30:41]*

Allah SWT is asking us to be steadfast in Islam and not to die except on islam.

يَتَأْيَهَا الَّذِينَ ظَاهَرَ عَلَيْهِمُ الْكُفَّارُ أَنَّهُمْ حَقُّ تُقَاتِلِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُم مُسْلِمُونَ



- *O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. [3:102]*

2. At-Taqwa: At-Taqwa Means, to

- ✓ Worship Allah SWT alone
- ✓ Do the obligatory and avoid major sins
- ✓ Do what is recommended and stay away from what is disliked.

يَتَأْيَهَا الَّذِينَ ظَاهَرَ عَلَيْهِمُ الْكُفَّارُ أَنَّهُمْ حَقُّ تُقَاتِلِهِ وَكُونُوا مَعَ الصَّادِقِينَ

- *O ye who believe! Fear Allah and be with those who are true (in word and deed). [9:119]*

3. Husn Adh-dhann billah

- Having good expectations of Allâh
- “However you want to view Me, you will find Me. If you view Me as

something good, you will find good. If you expect bad, you will find bad."

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا أَللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَةً وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

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Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. [33:23]

4. As-Sideeq (Truthfulness)

Again from the verse above:

يَئَأْيَهَا الَّذِينَ إِمَّا تَقْوُا أَنْفُسَكُوْنُوا مَعَ الصَّادِقِينَ

- **O ye who believe! Fear Allah and be with those who are true (in word and deed). [9:119]**

Narrated Abu Said Al-Khudri, te Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." (saheeh al-Bukhari)

Here the person had truthfulness in his heart for seeking repentance.

5. At-Tawbah (Repentance)
6. Remembering death and visiting cemeteries.
7. Avoiding the reasons which lead to Soo' Al-Khatimah (Bad End)

- **Signs of the good end:**

1. Saying the Shahadah
2. Dying as a shaheed. There are over 30 different ways to die as a shaheed. Some of these are:
 - In battle or defending
 - Drowning
 - While delivering a child
 - As a prey of a wild beast
 - While guarding Muslims
 - Due to bleeding after a woman gave birth.
 - Death by a tyrant
 - Death in Madina
 - On the day of ju'mah
 - By fire
 - *Abdominal disease.*
 - *By fighting while fighting to protect your wealth or your land*
 - While doing sunnah
 - While doing a good deed

Are all Shaheed achieve the same rank and reward? No. The one who dies as shaheed in the battle field is of the highest rank. Other types of shaheed will get janajah where as the martyred does not.

3. A lot of people pray 'Janajah'. Sheikh gave an example of sheikh Bin Baz as millions prayed for him.
4. Their might very good smell from the body.
5. Fingers go up as if saying shahadah.

A story of a famous Hadeeth Scholar:

- Abu Zur'a ar-Raji was very serious and no one could joke with him, even his students.
- He was dying, and his students were shy to encourage him to say lā ilāha ilallāh
- They came up with a plan to make him say it indirectly.
- They started to narrate the hadīth about saying the shahādah, but they intentionally made a mistake in the chain of narrators.
 - The shaykh, "No, this is wrong." And he started to narrate the hadīth properly. He got to the words, "lā ilāha ilallāh", and he died before finishing the hadīth.

Soo' Al-Khatimah (The Bad End)

- Causes:
 1. Corrupt belief and practicing (bida') innovations. Examples of some of those innovators:
 - *Alhallāj*
○ “*Tell those who love me & follow me...I died on the cross believing in the cross and I don't care about Madīnah or Makkah*”
 - *Ibn Farud*
○ *He said he felt all of his faith is gone and he doesn't believe in anything anymore.*

"Say (O' Muhammad); 'Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.'" [18:103-104]
 2. Hypocrisy (privately behaving contrary to one's public behavior)
 3. Practicing sins and love of sins.
 - Sheikh gave an example of a young Arab man who is in love with a Thai girl from Bangkok. He was about to die and he goes to Bangkok to visit his girl friend. When he sees her he makes a sujood to her and he dies in that status.

The prophet (SAW) said: "Sin is the harbinger of kufr."
 4. Love of this dunya & expecting to live for a long time.

An example: A (muslim) man in Canada died in a village area little far from Toronto. The describer of the story got a message to process the dead and arrange funereal prayer. He did not even know about that remote area. When he found out the house they told him about the will of this dead person who originally was from again an Arab land. One of his last wills are to be barried while wearing a coat that he wore once when he took a photo with a famous French female singer. When alive he was such a fan of that lady singer and always boosted about the picture. He owned quite a few stores or businesses. So a second thing in his will was that his body should be taken with a procession around his business places.
 5. Unlawful love and attachments.
 6. Procrastination (Tesweef)
- Signs of Soo' Al-Khatimah:
 1. Upon death the person cannot say shahada.
 2. Cursing on the decree.
 3. Dying while committing a sin.
 4. The dead body even sometimes flips in the Qabar to be away from Qiblah.

Prophet (SAW) said: "Whoever loved to meet Allah, Allah loves to meet him; and whoever dislikes to meet Allah, Allah dislikes to meet him." [Saheeh al-Bukhari]

Al-Qabr (The Grave)

- What some one sees while he or she is dying?
People will see their destination paradise or hellfire.
- Pressing in the grave:

When the deceased is placed in the grave, he is squeezed in a manner from which no one, great or small, pious or wrong doer, can escape. It is narrated that that Sa'd ibn Mu'aadh was squeezed in his grave.

The Prophet (PBUH) said, 'Verily there is a pressing that occurs in the grave, if anyone could be saved from it, then Sa'd ibn Mu'adh would have been.' [Musnad al-Imam Ahmad, authentic]

Ibn Umar (RA) narrates: The messenger (SAW) said: "This one at whose death the 'Arsh (Throne) shook, for whom the gates of heaven were opened, whose funeral was attended by seventy thousand angels, has been squeezed once, then relieved him." [An-Nasaa'I, authentic]

- No one will be saved from this pressing in the grave:

Prophet (SAW) buried his daughter. Tears came out of his eyes. Even children are not save from it. Anas (RA) narrates: prophet (SAW) said: "If any one were to have been saved from the squeezing of the grave, it would have been this child." [Musnad at-Tabaraani al-Kabeer]

- The disbeliever's squeeze will much harder than the believers. The grave will be very narrow for the disbelievers and very wide for the believers.
- Fitnat Al-Qabr (The Trial of the Grave): The Questioning of the Angels
 - o This fitnah will so close to the fitnah of the Dajjal. So many people will not pass this test.
 - o The three questions that will be asked are:
 - Who is your Lord? (meaning UluHiyyah)
 - Who is your Prophet?
 - What is your religion?

But at that moment only the believer will be able to answer. According to the hadeeth narrated by al-Baraa' ibn 'Aazib, the Messenger (SAW) said: "two (very Harsh) angels come to him (and treat him roughly) and make him sit up. They say to him, 'Who is your Lord? What is your religion? Who is your prophet?' This is the last trial the believer is subjected. This is what Allah refers to in the verse:

"Allah will keep firm who believe, with the word that stands firm in this world..."[Qur'an 14:27]. So he says, 'My Lord is Allah, my religion is Islam and my prophet is Muhammad (SAW).' Then a voice cries out from heaven, 'My slave has spoken the truth.'"

And he said concerning the kaafir or evildoer: "Two (very harsh) angels come to him (and treat him roughly) and make him sit. They say to him 'Who is your Lord? He says, 'Oh, oh, I don't know.' They say to him, 'What is your religion?' he says, 'Oh, oh, I don't know.' They say, 'What do you say about this man who was sent among you?' He cannot remember his name, so they tell him, 'Muhammad.' He says, 'Oh, oh, I don't know. (I heard people saying such and such.)' They say to him, 'May you never know and may you never say what the people said!' Then a voice calls out. 'My slave is lying.' [Authentic Hadeeth]

- Even the pagan Arabs said that their Lord was Allah. So even the kafirs will say in this life that their Lord is Allah.

"And if you (O' Muhammad) ask them: "Who has created the heavens and the earth," they will certainly say"Allah." Say: "All praises and thanks be to allah!" But most of them know not." [31:25]

When the person dies, then the actual truth will come out that the soul really followed.

- Ibn Abdul Barr (sheikh from Al-Andalus, the muslim spain) said the questions are only for the believers. Suyooti and others have also the opinion that the kaafir will not be questioned. The saheeh ahadeeth refute this understanding and indicate that this is not limited to the believers and to this ummah.
- Will the Prophets asked these questions
 - Two Opinions:
 - Imam Ahmad says yes they will be except "Who is your Prophet?"
 - Others say they won't be asked.
- When the soul is punished in the grave, they give a scream. It is so loud that only the human and jinn cannot hear.
 - Allah SWT gave prophet (SAW) the ability to hear those who are being tormented in their graves. Zayed ibn Thabit (RA) narrated, "Whilst the prophet (SAW) was in the garden of Banu-Najjar, on his mule, and we were with him, his mule took a different rout and nearly threw him. There were graves there, six or five or four. He said, 'Who knows whose graves these are?' A man said, 'I do.' He said, 'When did these people die?' He said, 'They died at the time of shirk.' He said, 'This ummah will be tested in their graves. Were it not that you might become afraid to bury one another, I would pray to Allah to make you hear what I can hear of the torment of the grave.'" [Saheeh al-Muslim]

- Sheikh gave an example that someone mentioned to him that this person never noticed any birds going to the cemetery area. To check this out, he put bird food in the cemetery and the food was not touched at all. He moved the food outside the cemetery, and the food was eaten within couple of days.

يُثِبَّتُ اللَّهُ الَّذِينَ ظَاهَرُوا بِالْقَوْلِ الْثَّابِتِ فِي الْحَيَاةِ

الَّذِينَ يَأْكُلُونَ أَمْوَالَ الظَّالِمِينَ وَيَفْعَلُونَ مَا يَشَاءُونَ



- **Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills. [14:27]**
- The Angels to come to the person in their grave.
 - Only Ibn Hazm says they won't.
 - On the other hand it is almost a mutawaatir narration that angels will come for the questioning.
- Prophet (SAW) used to seek refuge with Allah from the torment of the grave. This du'a is made right before or after the tasleem (saying 'assalamu alaykum wa rahmatullah'). The stronger opinion is that it is before the tasleem since when the companion describe the salah of the prophet, no one reported the du'a after the tasleem.
 - "*O Allah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trial of life and death and from the evil affliction of the Al-Maseeh Ad-Dajjal.*"
- Shaytan will come with full force to deceive the person at their moment of death.
 - He will try to make the person die in disbelief by coming to them as one of his or her parents or the loved ones who sincerely cared for him advising him to die as a jew or a Christian or some other religion which goes against Islam. Shaytan in this form swears that news of hereafter is not true as Islam teaches it. So those who are decreed doom deviate from the truth.
 - A person should make du'a to have Allah protect him from shaytan during the final moments of death. As prophet (SAW) also made to Allah SWT seeking his refuge from ash-Shaytan.
 - 'Ameerul Mu'mineen of hadeeth' Sufian Thawri (RA) said, "I am afraid that at time of my death I might lose my iman."

- Du'a of Ibraheem (AWS) for his decedents. "**And remember when Ibraheem said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols."** [14:25]
 - Now a days, we take Eeman for granted, which should not be the case.
- Soul OR Soul and Body?
 - Taken Soul:
 - Believer's:
 - The soul will exit the body smoothly.
 - But the soul was attached to the body for so long it will not be easy. Death is hard on the body or the person.
 - People look up as trying to follow the path of the soul.
 - This soul will smell so nice and the Angels will say that they wish that this soul can go through their door.
 - Disbeliever's:
 - The soul wil exit so hard like if you pull a thorny branch out of a ball of wet wool.
 - This soul will stink very badly and the Angels will curse this soul. They want this soul to stay so far away from them.
 - Are the questions asked to the body or the soul:
 - Majority opinion: Asked to the soul as it returned to the body after a ascending and descending from the heavens.
 - Ibn Hazm says: only asked to the soul.
 - But we know from the saheeh ahadeeth that the person will be made to sit up and asked.
 - Will children and the unaccountable (such as insane) people be asked these questions?
 - Majority say yes. The reason is we need to pray the funeral prayer over them and seek protection for them from the fitnah of the grave.
 - Some say no. The reason is because even if they are asked, they will say "I don't know." The reason why we pray funeral prayer over them so we ask Allah to make the grave easy for them, since the grave will squeeze even a child.
- Burry the dead ASAP:
 - Prophet (SAW) asked us to bury the dead ASAP. So that the good soul will enjoy the life of Barzakh. If the soul is bad it will be the opposite.
 - A story of a chineese muslimah: One sheikh Waleed's good friend who runs an Islamic center described this story. His center was almost fighting the city council to get a permission to have a separate part for the muslims

in the local cemetery. The day they got the permission, he received a body of a Chinese lady as her daughter want her to be buried in the section assigned for the muslims. So the sheikh was a bit surprised and enquired about the matter.

This chineese woman was in the USA with her husband and children. She was a muslimah. But the husband left islam and she had to leave him. But the man kept the children. When her children grew up they tried to bring their mom and she agreed after so much effort on their side. As soon as she came to the airport she asked for a yellow book and she tore the page where it mentions about the Islamic center and told her children that if she died they should take her body to the center to be buried by her 'brothers in Islam'.

Sheikh mentioned this incident in the khutbah. And during the burial every one came to attend her janajah. People said, "We are here to pray for our sister as she called us brothers".

After some more conversation with her children sheikh found out that she always kept a piece of paper and the children noticed that she was praying from it since they were young. It said in Arabic, "O Allah, save my children". When the sheikh made them understand what she asked for two of her three children accepted Islam. The remaining daughter and her husband is cooperating with the Islamic center and participating events even though she did not accept Isalm on the moment.

- The issue of women going to the grave:
 - Open to the fitnah (of public place)
 - Their reaction might be negative rather than positive. It might scare them and shariah doesn't want that.

Reward and Punishment in the Grave

- Reward and punishment in the graves is established through texts in the Quran and Hadeeth.
- The ahadeeth regarding the reward and punishment of the grave are mutawatirah.
 - Hadeeth for this have been narrated by the thousands.
 - Meaning of Mutawatirah:
 - 9 or more narrators.
 - The narrators have to declare "I saw" or "I heard"

- Tawatir Lafzi: With biggest chain and exactly to the text. Example of hadeeth: "The one who lies..."
 - Tawatur Ma'aani: Biggest chain and contains the same meaning. The text might be different, almost the same but the meaning is the same.
 - Both Lafzi and Ma'aani have the same status.
- The heretics who deny the torment and blessing of the grave:
 - Some of the Mu'tazilah, al-Khawaarij, some of the muslims who followed philosophers' way.
 - These groups were opposed to by ahl al-Sunnah and even by most of the Mu'tazilah.
 - Reward and punishment in the graves is established through texts in the Quran and Hadeeth.
- Some of the verses that describes about the 'Adhab' in the grave:

الْتَّارُ يُعَرَّضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَذْخِلُوا عَالَ
 فِرْعَوْنَ أَشَدَّ الْعَذَابِ

٤٦

- *The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" [40:46]*

مِمَّا خَطِئُوكُمْ أَغْرِقُوكُمْ فَأَدْخِلُوكُمْ نَارًا فَلَمْ يَجِدُوكُمْ لَهُمْ مِنْ دُونِ اللَّهِ

أنصاراً

- *Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allâh. [71:25]*

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحِي إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأَذِلُّ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوهُمْ أَنفُسَكُمُ الْيَوْمَ ثُجَرُونَ عَذَابَ الْهُوَنِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

﴿٩٣﴾

- *And who can be more unjust than he who invents a lie against Allâh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!" [6:93]*

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

﴿١٠١﴾

- *And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment. [9:101]*

وَإِنَّ لِلّٰهِ دِيْنَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

﴿٤٧﴾

- *And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not. [Tafsir At-Tabarî, Vol. 27, Page 36]. [52:47]*

- Examples of reward in the grave.
 - Will see their place in hellfire. Then they will be shown the place in Jannah and be said to them that this is where they are going.
 - Widening of the grave.
 - Illumination of the grave.
 - Deep and comfort sleep.
 - Souls will be in green birds flying in paradise.
 - Their good deeds will come as a good looking person to give company in their grave.
 - Praise in grave.
 - Given a special dress or covering.
 - Will be given a very soft bed in their grave.
 - If anything good happened to their family, they will be informed about it.
 - Will be given a window to see their place in paradise.
- Examples of punishment in the grave.
 - Will see their place in Jannah. Then they will be shown the place in hellfire and be said to them that this is where they are going.
 - Tightening of their grave.
 - A portal to be shown to their hellfire.
 - Beaten or hammered till they turn to dust and then return back.
 - Bed of fire and full of darkness.
 - If someone memorized the Qur'an and then forgot, their head will be smashed by a rock.
 - People will be swimming in a river full of blood and when they swim to the shore, a rock will be thrown to their mouth and push them back. These are the people who consumed 'riba' (interest).
 - An iron hook was inserted into the corner of a person's mouth ripping the mouth apart to the back of his head. Then same thing is done to the other side. These are the people who used to tell lies and spread it far and wide.
 - Naked people that are put in a pit of fire where the fire raises them up to the mouth of the pit as if they were almost out of it and then drops them down. These were the fornicators.
 - Hanging by ankles with hooks and blood coming out of their mouths. These were people that broke their fast in Ramadhan before time.
- Cause of the punishment:
 - Shirk
 - Spreading slander.
 - Not taking precautions to prevent oneself from being soiled with urine. Prophet (SAW) said: "Most of the punishment of the grave is because of urine." [Authenticated by Sheikh Al-Albanee]
 - Not covering properly while urinating.
 - Ghalool: Stealing from the war booty.
 - Lying

- Those who backbite.
 - Gossip
 - Stealing from the orphans.
 - Bribery
 - Mulhid: The one who gets paid to marry a woman and divorce her to facilitate for her ex-husband to marry her again.
 - Punishing or abusing animals (story of the woman who starved a cat to death)
 - Spread falls rumors.
 - To sleep and miss the salat.
 - Who don't remember Allah much.
 - Memorizing Qur'an and forget it.
 - Dragging your cloths on the ground out of arrogance.
 - Debt
- Does the punishment of the grave continue until the Day of Judgment?
 - Ibn Qayyam says that there are two types:
 - Certain types will continue until the day of judgment.
 - ⇒ For the disbelievers that they will be punished till then. This will continue until they are resurrected.
 - ⇒ The punishment for dragging clothes.
 - Certain types of punishment will stop for a while.
 - ⇒ For example, if a person is in debt, then there will be fire in their grave until the debt is paid off.
 - ⇒ If someone pays sadaqah on behalf of the deceased.
- What can save a person from the punishment in the grave?

يُشَبِّثُ اللَّهُ الَّذِينَ ظَاهَرُوا بِالْقَوْلِ الْثَّابِتِ فِي الْحَيَاةِ

الْدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ



- **Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills. [14:27]**
- At-Tawheed.
- Good Deeds will come in the form of companions and guard the deceased.
 - His recitation of the Qur'an will be next to his head in the grave.
 - His Taraweeh will wait near the leg.
 - His salah will be on the left side.
 - His zakah will be on the right side.

- His sadaqat will be from the above.
- Guarding the muslim border.
- Shaheed in the battle field.
- Other type of shuhada.
- Dying during the night of Jummah.
- Reciting surah Mulk every night.
- Does the body feel pain after death?
 - Body doesn't feel pain when it is washed.
 - But the soul will remain restless after it comes from the heavens to join the body until it is lowered to the grave.
 - It is a sin to step over a person's grave.
- The places of the souls after death
 - Rooh or souls are eternal. The real nature of it is not known to us. Some other eternal things are: Jannah, 'arsh, Kursi.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الْرُّوحُ مِنْ أَمْرِ رَبِّيٍّ وَمَا أُوْتِيْتُمْ مِنَ الْعِلْمِ إِلَّا



***And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say:
"The Ruh (the Spirit): it is one of the things, the knowledge of which is only
with my Lord. And of knowledge, you (mankind) have been given only a
little." [17:85]***

- All human souls were created at the same time. As Allah SWT says:
**And (remember) when your Lord brought forth from the Children of Adam,
from their loins, their seed (or from Adam's loin his offspring) and made
them testify as to themselves (saying): "Am I not your Lord?" They said:
"Yes! We testify," lest you should say on the Day of Resurrection: "Verily,
we have been unaware of this."** [7:172]
- Souls have varying levels in the world of Barzakh:
 - The souls of the Prophets are in the highest level of 'Illiyyeen (the Highest places) and are in the presence of Allah. The proof of this is that Aa'ishah (RA) heard the Messenger (SAW), in the last moments of his life, saying, "O Allah, (with) the Highest Companions." [Saheeh al-Bukhari]
 - The souls of the shuhadah:
Ibn Mas'ood (RA) said: We asked about the verse:

وَلَا تَحْسِنَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ

رَبِّهِمْ يُرْزَقُونَ 114

Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision. [3:169]

And prophet (SAW) said, 'Their souls are in the crops of green birds which have lamps hanging from the throne. They roam in paradise wherever they wish, then they come back to those lamps.'" {Saheeh al-Muslim}

This is the case for some of the martyrs, not for all of the martyrs, because some of them may be detained from entering paradise by debts that they have left behins.

- The souls of the righteous believers:

'Abdur Rahman ibn Ka'b ibn Malik narrated, Prophet (SAW) said: "The soul of the Muslim is a bird perching in the trees of paradise, until Allah returns it to his body on the Day of Ressurction." [Ahmad, authenticated by Sheikh al-Albanee]

- The difference the souls of the believers and the shuhadah.

- The souls of shaheed will be inside green birds and the souls of the believers will take the shape of green birds.
- The souls of the shaheed will be resting on nest under the shade of Allah and the believers will be resting on fruits trees.
- The souls of the martyrs ram around but the souls of the believers will just sit there.

- The souls of some of the righteous believers:

These souls cann't enter Jannah and wait at the gate of Jannah. This is because their debts are unpaid. [Hadeeth Abi Dawood]

- The souls of the sinners:

This has been discussed previously where talking about the punishment in the graves.

- The souls of the disbelievers will be sent back down to earth and not even brought to the gates of jannah.

The Resurrection

- Muslims must believe that Allah will resurrect all the dead to their judgment.
- Al-Quran and As-Sunnah are full of affirmations of the Resurrection and refutations of those deny it.

1. Directly stating that people will be resurrected.

١٣٥
قَالُوا يَدْوِيلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الْرَّحْمَنُ وَصَدِقَ

الْمُرْسَلُونَ

- *They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allâh) had promised, and the Messengers spoke truth!" [36:52]*

2. Observation: Life from death

فَانظُرْ إِلَىٰ ءَاشِرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ

لَمْحَى الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

- *Look then at the effects (results) of Allâh's Mercy, how He revives the earth after its death. Verily! That (Allâh) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. [30:50]*

3. Affirming the Completeness of Allah's Power, Knowledge and Wisdom.

۱۱۵
أَفَحَسِبُتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبْدًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

- *"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" [23:115]*

A disbeliever brought a dried bone to the prophet (SAW), he crushed it and blew the dust. Then asked the prophet (SAW), "O Muhammad, are you claiming that Allah will resurrect this?" Then Allah SWT revealed verses 78-83 of surah Yaseen.

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٧٤

- **Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" [36:79]**
If this kaafir were really intelligent, he would not ask such a question, because the very fact that he exists answers this question.
- Proof through Al-Qiyas (Analogy)

أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٧٧

1. **Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. [36:77]**

وَيَقُولُ الْإِنْسَنُ أَعِدَا مَا مِتُّ لَسَوْفَ أُخْرُجُ حَيَا ١١

2. **And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" [19:66]**
 - The resurrection includes the resurrection of bodies and souls.
 - Positions of people towards the Resurrection:

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمْوَتْ بَلَى وَعْدًا عَلَيْهِ

حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٣٨

And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. [16:38]

1. Those who deny it completely (Pagan Arabs and some of the Greek philosophers)

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمْوَتُ بَلَى وَعْدًا عَلَيْهِ

حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ 

- *And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. [16:38]*

2. Those who deny the resurrection of the bodies (the vast majority of the philosophers, the Jews, and Christians).
3. Reincarnation of souls (Buddhists believe that pure souls reach Nirvana. The Nusairees believe that pure souls will merge with the stars. Impure souls must return to another human soul until purified. Durzis believe that if the soul is pure, it will return to the body of another Durzi. Some Jews believe similarly, that if a soul is pure it will be reincarnated in the body of another Jew).

The Blowing of As-Soor

"And the trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills..." [39:68]

- There are two opinions regarding the meaning of As-Soor.
 - The vast majority said it is a trumpet. The messenger (SAW) explained 'as-soor' in terms of the words that the 'arabs know. A Bedouin came to the prophet (SAW) and said, 'What is as-soor?' He said, ' As-soor is a horn which is blown into.'
 - A few said it refers to the blowing into the bodies of the creation for the souls to return to them. Al-Hassan al-Basri and others read 'as-soor' as-suwar, which is the plural of 'soorah' (meaning image, form). But this is an incorrect view and was refuted by the Muslim scholars.
- Blowing the Trumpet is the role of the Angel Israfeel.
- There are three different opinions regarding the blowing of the trumpet.
 - Trumpet will be blown three times according to the majority of the scholars.
 - The first is Nafkhat Al-Faza' (The Blow of Terror). This signals the beginning of the great changes that will occur to the world. Only the worst people will witness this. [27:87]
 - The second is Nafkhat Al-Sa'q (The Blow of Death). This blow causes all creation to die.
 - The third is Nafkhat Al-Qiyam (The Blow of Resurrection). This blow resurrects people from their graves.

- There proofs are verse [27:87], and the verses the verses [39:68], [79:6-7] and [36:49-51] with the word 'ukhra' meaning 'again' instead of 'second' and as such.
- The second opinion held by scholars is that there will be two blows. They consider the Blow of Terror and the Blow of Death as one. They use the verses [39:68], [79:6-7] and [36:49-51].
- A third opinion says it is four. Qadhi Iyad, Ibn Hazm and others had this opinion. They say:
 - The first trumpet causing everyone to die.
 - The second one bringing every one to life.
 - The third one causing everyone to be filled with terror and fall unconscious.
 - And the fourth trumpet will be given when Allah SWT comes for the judgment.
- The duration between two blows. What is between the two blows? Abu Hurairah said that it is 40. When he was asked about what 40 is, he didn't comment because he either forgot what the Prophet (PBUH) said or the Prophet (PBUH) didn't say.

The Great Gathering

- The Land of the Gathering:
- Will the actual entity of the earth change? Or will its attributes only change?
 1. **Proofs for a changed entity:**

يَوْمَ تُبَدِّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ



- *On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible. [14:48]*
- Ibn Mas'ood and others supported this view. They said the earth will be changed to another earth that is flattened and spread out and on which no sin has ever been committed.
- Sahl ibn Sa'd narrated: "I heard the messenger of Allah (SAW) said: 'On the Day of Resurrection, mankind will be gathered on an earth that is reddish white, like a fine loaf of bread (made from pure fine flour).' Sahl or someone

else said, "That land will have no landmarks for anybody (to make use of it). [Saheeh al-Bukhari]

- So there will be no mountain, no shade etc. and the fire will gather the people.

2. Proofs for changed features:

- This group of scholars says it will be the same earth. Ibn Abbas and others supported this opinion.
- They said regarding the verse [14:48] above that some things will be added to it and some will be taken away, and its mountains, valleys and trees will disappear and it will be spread out like a 'Ukazi' carpet.
- They use the verses:

وَإِذَا أَلْأَرْضُ مُدَّتْ

وَالْقَتْ مَا فِيهَا وَتَخَلَّتْ

- ***And when the earth is stretched forth, and has cast out all that was in it and became empty, [84:3-4]***

Here the word, 'muddat', means

- Leveled
- Stretched to accommodate all of them.
- One hadeeth narrates that Palestine will be the place for great gathering.
- Description of the Gathering: Mankind will be gathered barefoot, naked and uncircumcised.
 - "...As we began the first creation, We shall repeat it. [it is] a propmise binding upon Us. Truly, We shall do it." [21:104]
 - When 'Aaishah (RA) heard the messenger (SAW) saying: "Mankind will be gathered on the Day od Resurrection, barefoot, naked and uncircumcised," she said, "O' messenger of Allah, men and women together, looking at one another?" he said, "O' 'Aa'ishah, it will be too distressing for them to be looking at one another." [Mishkat al-Masaabeeh]
- The disbelievers

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سَرَّاً كَمَا تَهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

خَشْعَةً أَبْصَرُهُمْ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

The Day when they will come out of the graves quickly as racing to a goal, with their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised! [70:43-44]

They will lower their heads like the animal lowers its head when it comes to be slaughtered. It gives up knowing their end.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ وَالْمُهَتَّدُ دِرْ وَمَنْ يُضْلِلْ فَأَنْ
تَجِدَ لَهُمْ أُولَيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ
الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمَيْاً وَبُكْمَاً وَصُمَّاً مَاؤِنَهُمْ جَهَنَّمُ كُلُّمَا
خَبَثَ زِدَنَهُمْ سَعِيرًا ﴿٤٧﴾

And he whom Allâh guides, he is led aright; but he whom He sends astray for such you will find no Auliyâ' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. [17:97]

Anas asked the Prophet (PBUH) if they will be hung upside down to be drug. The Prophet (PBUH) said that if Allah can have you walk on your feet, He can also have you walk on your face.

- Will animals be resurrected and gathered?
 1. Ibn Taymiyah said that they will be resurrected. The proof is that the kafir will say I wish to be an animal so I can be turned to dust so I won't be sent to hellfire.
 2. There is a hadeeth that there justice between two sheep where one with horns beat on the one without horns.
 3. Allah SWT says:

وَإِذَا الْوُحُوشُ حُشِرتْ

And when the wild beasts shall be gathered together; [81:5]

وَمَا مِنْ دَآبَةٍ فِي الْأَرْضِ وَلَا طَيرٌ يَطِيرُ بِجَنَاحِيهِ إِلَّا أَمْمُ أَمْثَالُكُمْ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ



4. *There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. [6:38]*
- The first to be resurrected?
 1. The Prophet (PBUH)
- The first to be dressed/covered on the Day of Resurrection
 1. People will be gathered naked, barefoot and uncircumcised as stated previously in a saheeh hadeeth.
 2. Ibn Abbas (RA) narrated: Prophet (SAW) said: "The first to be clothed on the day of Resurrection will be Inraheem al-Khaleel." [Saheeh al-Bukhari]
 3. Why Ibraheem (AWS) will be the first one?
The best explanation is that: When Namrood ordered to throw him in the pit of fire, they removed his clothes in front of those who were present. Thus he will be rewarded by being the first one to be clothed.
 4. Some scholars say that you will be dressed by your good deeds. They say the word 'thaub' refers to deeds. As it is in the verse:

وَثِيَابَكَ فَطَهَرْ

"And purify your garments" [74:4]

- People will be gathered in groups
- Description of the people in the Gathering
 1. The arrogant
 - The messenger of Allah (SAW) said: The arrogant will be gathered like small ants in the form of men on the Day of Resurrection, overwhelmed by humiliations from all sides." [at-Tirmidhi, hasan hadeeth]
 - Will come on the Day of Judgment in the size of small ants.
 2. The wealthy beggar

- Ibn mas'ood (RA) narrated: The prophet (SAW) said: "Whoever bags from people when he has the means of being independent, his begging will appear on the day of Resurrection as scratches on his face."

3. Those who do al-Ghalool (means stealing from the war booty):

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُلُ وَمَنْ يَغْلُلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ
 نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۱۶۱

- It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly. [3:161]*
- So the person will carry it ob his back and around his neck, tormented by having to bear its weight and terrified by its noise, rebuked in the open for his betrayal in front of all creatures.
- Rulers, governors stealing from public coffers will have the same fate.

4. Those who perform wudoo'

- Abu Darda (RA) narrated: prophet (SAW) said: The messenger of Allah (SAW) said: "....A man said, "O messenger of Allah (SAW), how will you recognize my ummah from among the other nations from Nooh (Noah) to your ummah?" He said, "Their faces and limbs will be shining with traces of wudoo', and no one but they will be like that."[Ahmad, authentic]

5. Those who call adhan

- Muwawiyah ibn Abi Sufyaan (RA) narrated: I heard messenger of Allah (SAW) say: "The muadh-dhins will have the longest necks of all the people on the Day of Resurrection." [Saheeh al-Muslim]

6. Those who give charity

- Their charity will be their shade on this day. It will be like a thicker and bigger cloud.
- Abu Hurayrah (RA) narrated: prophet (SAW) said: "There are seven whom (Allah) will shade with his shade on the Day when there will be no shade except His: ...; a man who gives in charity so secretly that his left hand does not know what his right hand gives..." [Agreed upon]
- Here 'left hand don't know what right hand gave' has two meanings:
 - ⇒ Done in complete secrecy
 - ⇒ That he gave so much.

7. Those who memorize surat Al-Baqarah and Ali 'Imran

- These surahs will come as yellow clouds and big bird wings to be a shade for them on this day.

8. The one who betrays the Muslim leader

- Abu Sa'eed narrated: The messenger of Allah (SAW) said: "On the Day of Resurrection, for every betrayer a banner will be raised according to the extent of his betrayal, and no betrayal is greater than that of a ruler." [Saheeh Muslim]
- *Jabir reports that the Prophet (PBUH) said, "Every slave (of Allah) shall be resurrected upon that which he died upon."* [Muslim]
- People who get the shade of Allah on the Day of Judgement:
 - Abu Hurayrah (RA) narrates: The messenger of Allah (SAW) said: "There are seven whom (Allah) will shade with his shade on the Day when there will be no shade except His: the just ruler; the young man who grows up worshipping his Lord; the man whose heart is attached to the mosque; two men who love one another for the sake of Allah, meeting and parting for that reason; a man who is invited (to sin) by a woman of high status and beauty, but he says, 'I fear Allah'; a man who gives in charity so secretly that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill with tears." [Agreed upon, this version from al-Bukhari]
 - Whoever helps a Mujahid.
 - Trustworthy muslim businessman.
 - Whoever covers the back of the muslim.
 - The person who shows leniency towards a debtor or writes off his debt.

The Standing: Awaiting Judgment

وَتَرَى كُلُّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. [45:28]

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَلَّرَحْمَنُ لَا يَمْلُكُونَ مِنْهُ خِطَابًا
 ٤٧ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الْرَّحْمَنُ
 ٤٨ وَقَالَ صَوَابًا ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَثَابًا

(From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave). The Day that Ar-Rûh [Jibrael (Gabriel) or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allâh) allows, and he will speak what is right. That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! [78:37-39]

Al-Miqdad ibn Al-Aswad reports that he heard the Prophet (PBUH) say, “The sun will get closer to the creations on the Day of Resurrection until it is only a Meel away. People will perspire according to the level of their deeds. Some of them will have perspiration covering his ankles, some to his knees, others to their shoulders, some will have it choke them,” and he (PBUH) pointed to his mouth. [Saheeh Muslim]

- How long will people stand on that day?
 - 50,000 years.

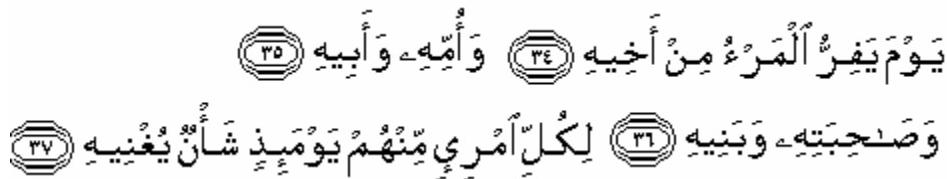
وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَ
 ٤٧ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon. [22:47]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
 ٤ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Rûh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years, [70:4]

- Sheikh gave a metaphor: During a rush hour, in the I-10 freeway in Huston people will go 1 mile in 1.5 hours. This situation is so frustrating . Whereas the picture is like: people are intheir cars, where ACs are running, friends beside the person or talking on cell phone etc. Even then it feels so horrible. Then let us imagine, 50000 years waiting in a situation about which Allah SWT says:



 يَوْمَ يَفِرُّ الْمَرءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ ٣٥
 وَصَاحِبَتِهِ وَبَنِيهِ ٣٦
 لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمٌ ذَلِكُنْ يُغْنِيهِ ٣٧

That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Everyman, that Day, will have enough to make him careless of others. [80:34-37]

- In another verse ah Allah SWT says:

"They ask you to hasten on the torment! And Allah fails not in His promise. And verily, a day with your Lord is as a thousand years of what you reckon." [22:47]

Similarly, the verse [32:5] mentions 1,000 years.

How to reconcile the different number of years [i.e. 1,000 or 50,000 years]?

- Ibn 'Abbas, Ikrimah said: When the angel go from earth to heaven it is 50,000 years.
- More prominent opinion: The length of the Day of Judgment:
 - ⇒ For kuffar: 50,00 years
 - ⇒ For the believers: 1,000 years.
- A third opinion: It goes through 50 stages. Each 1,000 years
- **What will occur during the Mawfiq?**
 - Allah will come
 - Bringing of Jannah ad Hellfire

Allah SWT says:

 وَأَرْلَفْتِ الْجَنَّةُ لِلْمُتَقِينَ غَيْرَ بَعِيدٍ

"And Paradise will be brought near to the Muttaqun, not far off."
[50:31]

Allah SWT says:

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ

"And Hell will be brought near that Day..." [89:23]

Narrated Ibn Mas'ood: The prophet (SAW) said: "Hell will be brought forth that day by means of seventy thousand ropes, each of which will be held by seventy thousand angels." [Saheeh Muslim]

Thus there will be 4.9 billion angels dragging the hellfire to the land of gathering as it will try to jump and eat everybody in the land of gathering.

The descriptions of Hell in the Qur'an and the ahadeeth will make us understand that it is a creation that can see, speak, breath and complain. It has an enormous anger and hatred towards the evildoers.

 إِذَا رَأَتْهُم مِّنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغْيِظًا وَزَفِيرًا

"When it [Hell] sees them from a far place, they will hear its raging and roaring." [25:12]

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ أَمْتَلَأْتِ وَتَقُولُ

 هَلْ مِنْ مَرِيدٍ

"On the Day when we will say to Hell: "Are you filled?" It will say: "Are there any more?" [50:30]

On every strange thing: A part of Helfire will jump and suck the arrogant group of people after the judgment.

- o Intercession to start judgment

- The Prophet (PBUH) will be the only one to ask Allah to start the Day of Judgment and to have mercy on the Prophet's (PBUH) nation.
- When the Prophet (PBUH) approaches Allah, He will teach the Prophet (PBUH) a dua that I never knew before.
- Allah will tell the Prophet (PBUH) that "Now you can intercede."
- Judgment and placing of balances and passing out of books
- Approaching the pool

Intercession

- Special intercession of Prophet (PBUH)
- Special intercession of Prophet (PBUH) for those that live in Madina and die there.
- Who are the intercessors on the Day of Resurrection?
 - Allah
 - The Prophet (PBUH)
 - The Messengers
 - The Angels
 - The Martyrs
 - Children who pass away
 - Believers to one another
 - The Quran
 - Surat Tabaruk will save the person from the hellfire.

The Judgment

- All people brought forth (before Allah)

وَبَرَزُوا لِلَّهِ جَمِيعاً فَقَالَ الْمُضْعَفُونَ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
 تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ
 هَدَنَا اللَّهُ لَهَدِينَكُمْ سَوَاءٌ عَلَيْنَا أَجْزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ

مَحِيصٌ

- *And they all shall appear before Allâh (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us." [14:21]*

يَوْمَ هُمْ بَرِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ

الْوَاحِدِ الْقَهَّارِ (١١)

- *The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible! [40:16]*

وَعَرِضُوا عَلَى رَبِّكَ صَفَّا لَقْدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ

أَوْلَ مَرَّةً بَلْ زَعْمُوكُمْ أَنْ نَجْعَلَ لَكُمْ مَوْعِدًا (٤٨)

- *And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)." [18:48]*

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ لَتِكَ يُعَرِّضُونَ عَلَى

رَبِّهِمْ وَيَقُولُ الْأَشْهَدُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ

الَّهِ عَلَى الظَّالِمِينَ (١٨)

- *And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors, etc.). [11:18]*

يَوْمَ إِذْ تُعَرِّضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (١٩)

- *That Day shall you be brought to Judgement, not a secret of you will be hidden. [69:18]*

- Books given out
 - Allah mentions what will go on when people get the book either in their left or right hand.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَأَهُ ظَهِيرَةً ﴿١٤﴾

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٥﴾

- Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, he will invoke (his) destruction, and shall enter a blazing Fire, and made to taste its burning. [84:10-11]
 - The people receiving the behind their backs is the one who are receiving it in the left hand. This is the most correct opinion.
 - Some scholars say this is a third group including the right and left hand.

وَكُلَّ إِنْسَنٍ أَلْزَمْنَا طَبِيرَةً وَفِي عُنْقِهِ ۖ وَنُخْرِجُ لَهُ وَيَوْمَ الْقِيَامَةِ
كِتَابًا يَلْقَنَهُ مَنْشُورًا ﴿٣﴾

- And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. [17:13]
- Asking and Judgment for deeds that were recorded in their books:
- Will all creation be judged?
- Who will be the first to be judged?

قَالَ إِنَّمَا أُوتِيَتُهُ وَعَلَىٰ عِلْمٍ عِنْدِيٍّ أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ
أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمِيعًا وَلَا
يُسْأَلُ عَنْ دُنُوبِهِمْ الْمُجْرِمُونَ ﴿٧٨﴾

- ***He said: "This has been given to me only because of knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allâh knows them well, so they will be punished without account). [28:78]***
 - Ummat ul-Muhammad
 - Witnesses at the judgment?
 - Body parts

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَهِّدُ أَرْجُلُهُمْ بِمَا

كائناً يَكْسِبُونَ

- *This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).*
[Tafsir At-Tabarî, Vol. 22, Page 24] [36:65]
 - The earth (ground)
 - *That Day it will declare its information (about all what happened over it of good or evil). [99:4]*
 - Prophets and messengers

فَلَنْسَأْلُنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنْسَأْلُنَّ الْمُرْسَلِينَ ①

- ***Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. [7:6]***
 - Surat 55

The Balance

وَالْوَرْنُ يَوْمٌ يُدِيزُ الْحَقُّ فَمَنْ ثَقَلَتْ مَوَازِينُهُ وَفَأُولَئِكَ هُمُ الْمُفْلِحُونَ



وَمَنْ خَفَّتْ مَوَازِينُهُ وَفَأُولَئِكَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ بِمَا
كَانُوا بِإِيمَانِنَا يَظْلِمُونَ



And the weighing on that day (Day of Resurrection) will be the true (weighing) . So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). [7:8-9]

Believing in the “Balance” is from the beliefs of Ahl As-Sunnah wal-Jama’ah. Denying it or taking it as a figure of speech (metaphor) is a belief of the innovators, such as Mu’tazilah, Khawarij, and Jahmiyyah.

- What is the wisdom behind weighing deeds?
 - Having the scale is the most clear form of justice.
 - Shows us the amount of Mercy that Allah has.
 - Shows the knowledge of Allah because it shows that knows all the deeds you did.
- Description of Al-Meezan
 - Two scales.
 - It has tongue and lips, meaning it can talk.
- What will be weighed?
 - Your good deeds and sins.
 - Records
 - The person will be weighed.
 - Good deeds will be weighed in the form of light.
 - Alhamdulilah will fill up the scale.
 - There is something that few people do:
 - Saying subhanallah 10 times.
 - Alhamdulilah 10 times.
 - Allahu Akbar 10 times.
 - When going to sleep, say subhanallah, alhamdulilah and Allahu akbar.
 - Whoever helps his brother or sister to fulfill their needs, the Prophet (PBUH) said that Allah will be next to his balance on the side of his good deeds. If the person’s sins become heavier, then Allah will push the good deeds.

- Will the non-Muslims' deeds be weighed?
 - Ibn Taymiyah says no because they have nothing to claims since they got all their rewards in this dunya. Also, all their good deeds will like dust.

أُولَئِكَ الَّذِينَ كَفَرُوا بِعَيْنِهِمْ وَلِقَلْبِهِمْ فَحَبَطَتْ أَعْمَالُهُمْ فَلَا
 نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَرُزْنَا

١٠٥

- *"They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. [18:105]*
- How will Allah judge people?
 - Whichever side goes down, then they will be judged that way.
- Will there be one scale for all nations, or different ones?
 - There will only be one scale for everyone.

Al-Hawd (The Pool)

- Ahlus-Sunnah wal-Jamma'ah believe that Al-Hawd, which Allah will grant the Prophet (PBUH) as an honor to quench the thirst of his nation, is factual. This is in opposition to the people of innovation, from the Khawarij and Mu'tazilah, who denied the Hawd.
- Anas ibn Maalik reports that the Prophet (PBUH) said, "**My pool will be as wide as the distance from Aylah to San'a in Yemen. It will contain as many jugs as stars in the sky.**" [**Al-Bukharee and Muslim**]
 - Different Hadeeth talks about different cities that in other ahadeeth.
 - The two cities given doesn't really mean that, it is just to explain the enormity of the pool.
 - Prophet (SAW) talked to different people and used their known cities.
 - Some scholar say shorter distance will not contradict bigger distance. May be Allah SWT made the hawd bigger and bigger.
 -
- Sahl ibn Sa'd reports that the Prophet (PBUH) said, "**I will precede you at the Pool. Whoever comes to it will drink from it, and whoever drinks from it will never be thirsty again. Some people will come to me, whom I will recognize and who will recognize me, and then there will be a barrier between me and them.**" [**Al-Bukharee and Muslim**]
- Abu Hurairah said, that the Prophet (PBUH) said, "**What is between my house and my minbar (pulpit) is a garden of the gardens of Paradise, and my mimbar is at my Hawd.**" [**Al-Bukharee**]
- Jabir narrated that the Prophet (PBUH) said, "**Al-Hawd is square (its angles are equal), one side of it measures the distance of travelling one month. Its cups are like the stars, it smells better than musk,** is

whiter than milk. Whoever drinks from it will never become thirsty after it again.” [Ahmad]

- Anas reports that the Prophet (PBUH) once dozed off for a little while. He then raised his head and smiled. Then he either said to them or they said to him, "What has made you smile?" He said, "A Soorah has just been revealed to me. It says, 'In the Name of Allah, the Most Gracious, the Most Merciful, We have given you the Kawther (River of Abundance)...' until the end of the Soorah. Then he said, "Do you know what Al-Kawther is?" They said, "Allah and His Messenger know best." He said, "It is a river Allah will give me in Paradise. It will abound in goodness. On the Day of Judgment, my followers will come to it and find there as many cups for drinking as the number of stars. Some of them, however, will be taken away. I will say, 'O Allah, they are from my nation.' Allah will say, 'You do not know what they did after you.' [Ahmad]
- Do all prophets have a Hawd?
 - Only given to the Prophet (PBUH)
 - A narration in Tirmidhi says that every prophets will have a pool but Saleh. This is because he has a she-camel and will give milk from this she-camel. And the biggest pool will be given to Prophet (SAW).
 - There is only one hadeeth reporting this.
 - This is 'gharib' hadeeth.
- When will the people come to the Hawd?
 - Al-Bukhari and Abdul Qader Jilani said that approaching the pool will be after the As-Sirat, the straight path crossing the hellfire.
 - Ibn Hazar and others refuted this because the Prophet (PBUH) said that there will be people who approach my pool and the Angels will pull them away. These are the people of innovation, hypocrites, murtaddin (rejecters of faith). It will be said to them, 'Suh'kan suh'ka'. Such people cannot cross the As-Sirat, that is why the pool cannot be after as-Sirat.
 - Ghazali and Kurtubi said that it is even before the judgment.
 - The question arises: If people would drink from al-Hawd and they cross as-Sirat, should not they be thirsty? Ibn Hazar said that after someone drinks from al-Hawd, they will not feel thirsty even if they fall in the hellfire.

As-Siraat

Linguistically: clear, straight path

Technically: It is the bridge placed over the Hellfire, over which the Muslims will pass to enter Jannah.

Ahl As-Sunnah wal Jama'ah believe that on the Day of Judgment there will be a Sirat drawn over Jahannam. This is in opposition to the position of the Mu'tazilah who deny it.

- The description of As-Sirat:

- It was mentioned in the Quran and Sunnah but not with the clear evidence.
 - In Al-Fatiha, some say that it means this bridge.

وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَىٰ رَبِّكَ حَتَّمًا مَقْضِيًّا ﴿٧١﴾

ثُمَّ نُنْجِي الَّذِينَ آتَقْوًا وَنَذِرُ الظَّالِمِينَ فِيهَا جِئْشًا ﴿٧٢﴾

- *There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell). [19:71-72]*
 - We are only promised we will approach not pass by it.
 - Has big thorns on it like the tree of Za'dan. Also, it has hooks on it. It is also slippery and not be able to walk on it easily. It is very sharp.
 - How people will cross the Sirat
 - Will cross it very fast and like the wind.
 - Like on a strong horse.
 - Some of them running.
 - Some of them walking.
 - Some of them walk, then fall, then continue walking, then fall again and so on.
 - Will cross in darkness. One of three times that we won't care about even our loved ones.
- The three times.*
- {

 - 1. Being given the books.
 - 2. Not knowing what the deeds will lead towards.
 - 3. Crossing the bridge.
 - The light for the bridge will be according to their iman.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
 بُشِّرَنَّكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ عَامَلُوا أَنْظُرُونَا نَقْتَسِيسُ مِنْ
 نُورٍ كُمْ قِيلَ أَرْجِعُوا وَرَاءَ كُمْ فَالْتَّمِسُوا نُورًا فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ وَ
 بَابٌ بَاطِئٌ فِيهِ الرَّحْمَةُ وَظَاهِرٌ مِنْ قِبَلِهِ الْعَذَابُ

- One Day shall thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!" One Day will the Hypocrites-men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment! [57:12-13]
- The first people to cross As-Sirat
 - Ummat ul-Muhammad
- The believers will be saying "Oh Allah, protect us, protect us."
- The scholars say that the kufar will not cross the sirat.

Al-Qantarah

Abu Sa'eed Al-Khudree reports that the Prophet (PBUH) said, "When the believers cross the Hellfire, they will be stopped at a small bridge (Qantarah) before entering the Paradise and will be given retribution for injustices between them until they become them until they become purified. (Then) they will be permitted to enter Jannah. So, by the One in whose Hand is my soul, they will know their way to their homes in Jannah, better than they knew their ways to their homes in Dunya." [Al-Bukharee]

- This is where the believers will start taking hasanat from each other.
- There will be a person that comes with a mountain of hasanat. Although he has this much, people will come and say that the person cursed me, talked about me behind my back, and so on until his hasanat is done. Then he will be given other people's sins. After this, he will be put in the hellfire even after going through all these trials and

tribulations. The Prophet (PBUH) said this is the greatest loser out of everyone in the Day of Judgment.

- One good deed that no one can take away from you is fasting. The reward only belongs to Allah.
- The people who fast a lot, Allah will offer them a lot of food on the Day of Gathering.
- This is an arched bridge.
- Four people come to Allah:
 - Came to Allah before the age of puberty.
 - Insane person.
 - Deaf and blind person.
 - A person who never hear of Islam.
 - This four will be sent a Messenger from Allah. This Messenger will tell them to jump into the hellfire. If they jump into the hellfire, then they will be sent to Jannah, if not, they will pull into the hellfire.
 - Some scholars say this is a weak hadeeth. Since Allah will not order anything to anyone since this is a day of judgment.
 - Ibn Taymiyah said that this reasoning can't be right because Allah will tell the people to prostrate themselves to Allah, which would be an order from Allah on the Day of Judgment.
 - Some scholars say that this is a weak narration. The scholars say that Allah will know what they would do if they had the abilities and would judge them accordingly.

Al-A'raf

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًا بِسِيمَهُمْ وَنَادَوْا

أَصْحَابَ الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَئِنُونَ ﴿٤١﴾

* وَإِذَا صُرِفَتْ أَبْصَرُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ

الْقَوْمِ الظَّالِمِينَ ﴿٤٢﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَهُمْ قَالُوا مَا أَغْنَى

عَنْكُمْ جَمِيعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٣﴾

أَهْتَوْلَاءِ الَّذِينَ أَفْسَمْتُمْ لَا يَنْأِلُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا
 الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

Between them shall be a veil, and on the heights will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof). When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! Send us not to the company of the wrong-doers." The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways? "Behold! Are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve." [7:46-49]

Linguistically: What is high; like a wall.

Technically: There are different opinions.

1. A high place from where you can see Paradise and Hellfire.
2. A wall between Paradise and Hellfire.
3. A mountain between Jannah and Hellfire (opinion of Ibn 'Abbas)
4. It is the Bridge (As-Sirat)

Who are the People of the Al-A'raf?

Paradise and Hellfire

REAL-ETERNAL-EXISTS NOW

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

أَعَدَّتْ لِلْمُتَّقِينَ

Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,- [3:133]

- Allah has already prepared both the hellfire and paradise.
- Preparation paradise from now shows that Allah has given the believers a great honor.

۱۲ أَفَتُمْرُونَهُ وَعَلَىٰ مَا يَرَىٰ

۱۳ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ

۱۴ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

۱۵ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ

- Will you then dispute with him (Muhammad) about what he saw [during the Mi'râj: (Ascent of the Prophet over the seven heavens)]. And indeed he (Muhammad) saw him [Jibrâel (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], Near it is the Paradise of Abode. [53:12-15]

۱۶ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ وَمِنْ نَّفَادٍ

- (It will be said to them)! Verily, this is Our Provision which will never finish; [38:54]

۱۷ *مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا
۱۸ دَآءِيمٌ وَظِلُّهَا تِلْكَ عَقْبَى الَّذِينَ آتَقْوًا وَعَقْبَى الْكُفَّارِ بَيْنَ النَّارِ

- The description of the Paradise which the Muttaqûn (pious - see V.2:2): have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqûn (pious - see V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15) [13:35]

لَا يَمْسُهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُحْرَجٍ

- "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
[15:48]
- Jannah has 8 gates.
 - The middle gate are for those who are good to their parents.
 - A gate for those who are fasting. This gate is for the ones who fast a lot. No one else will enter from here.
 - All the other 7 gates anyone can enter from these gates.
 - Each gate, when they open wide open, they are as wide as the horizon.
 - They will not open until the Prophet (PBUH) approaches the door.
 - When the people enter the gates, the Angels that are surrounding the gates will say that they will be sending the welcome and salaam to the people.
- There will be no sickness and we won't need to use the bathroom.

Hellfire

- Three types of people in hellfire
 - Hypocrites
 - Sinners
 - The people who have a mustard seed of sin, then they will only dipped into hellfire for a moment and they will have a ring around their neck.

Ahl As-Sunnah wal-Jama believe that the Jannah will last forever, but there is a difference of opinion regarding the eternity of the Hellfire.

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْدُوذٍ

And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willed: a gift without break.
[11:108]

Opinion One: Allah will take out the people of Tawheed; they stay a while and then vanish.

Opinion Two: Majority opinion: Hellfire is eternal.

وَيَوْمَ يَحُشِّرُهُمْ جَمِيعًا يَمْعَشَرَ الْجِنَّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنْسَ طَ وَقَالَ
أَوْلِيَاً هُم مِّنَ الْإِنْسَ رَبَّنَا أَسْتَمْتَعْ بَعْضًا بِبَعْضٍ وَّبَلَغْنَا أَجْلَنَا الَّذِي
أَجْلَتْ لَنَا قَالَ الْنَّارُ مَثْوِكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ

عليهم ۲۲۸

- And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All Wise, All-knowing." [6:128]

فَعَمَّا الَّذِينَ شَقُوا فِي الْنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۚ ۱۰۶

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ

لِمَا يُرِيدُ ۚ ۱۰۷

- As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills. [11:106-107]

لَذِيْشِينَ فِيهَا أَحْقَابًا ۚ ۲۳

- They will abide therein for ages, [78:23]

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبِلِّسُونَ

- (*The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.* [43:75]

فَذُوقُوا فَلَنْ نَزِيدُكُمْ إِلَّا عَذَابًا

- *So taste you (the results of your evil actions); no increase shall We give you, except in torment.* [78:30]

وَقَالَ الَّذِينَ أَتَبَعُوا لَوْ أَنَّا كَرَّةً فَنَتَبَرَّأُ مِنْهُمْ كَمَا تَبَرَّءُوا
مِنَّا كَذَلِكَ يُرِيْهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَدِيرٍ جِينَ

مِنَ النَّارِ

- *And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.* [2:167]
- All these verses show that the hellfire will be there eternally.
- There are also some other debates that the hellfire is not eternal since the kafirs don't do their disbelief eternally, but for a short time.
 - This is refuted by that if they lived forever, they would keep doing their disbelief.
- No one will enter Jannah without Allah's mercy and grace.
- No one will enter Hellfire but by Allah's justice.
- The gates of Jannah will not be opened to anyone other than the Prophet (PBUH)
- The Prophet's nation will be the first to enter Jannah. It will make up the majority of the people of Jannah.
- The greatest pleasure in Jannah is that seeing Allah.

Seeing Allah (Ar-Ru'yah)

REAL-ETERNAL-EXISTS NOW

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِلَائِهِ بِالنَّبِيِّينَ
 وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ١٤

And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least). [39:69]

Ahl As-Sunnah wal-Jama'ah believe that Allah can be seen.

إِلَى رَبِّهَا نَاظِرَةٌ ٢٣

Looking towards their Lord; [75:23]

Abu Hurairah said that the people asked the Prophet (PBUH), “Will we see Allah on the Day of Resurrection?” He replied, “Do you have any difficulty seeing the sky in the middle of a clear day?” They replied, “No, messenger of Allah.” He then asked, “Do you have any difficulty seeing the moon in the middle of a clear night.” They said, “No.” He then said, “You will see Him on the Day of Resurrection like that.” [Al-Bukharee and Muslim]

- ثضامون
- ثضارون

Will non-Muslims see Allah?

- Majority opinion: None of the non-Muslims (regardless of type) will see Allah.
- Second opinion: All Muslims and the hypocrites who pretended to be Muwahhidin will see Allah. [Ibn Khuzaimah/Abee Ya'la]
- Third Opinion: The kuffar will see Allah, but it will not be a form of reward. [Abu Al-Hasan ibn Saalim, Abu Sahl At-Tasturee, Ibn Taymiyyah, Ibn Al-Qayyim]

Will women see Allah?

Only brings this up because some scholars say that they won't.

The Positions of Various Sects Regarding Ru'yah:

- Al-Mu'tazilah, Al-Jahmiyyah, Ar-Rafidah, and Al-Khawaarij all deny the position of seeing Allah.
- Al-Asha'irah say that He is seen, but He will not be in any direction due to their denial of Allah being above His creation.
 - The word “Jihah” (location/direction) was not mentioned in Quran and Sunnah. Rather the evidences clearly and simply mention that Allah is ABOVE His creation.

Can Allah be seen in the Dunya or in dreams?

- Some scholars say they saw Allah in their dream. They don't see any actual features of Allah.
- If they see Allah in their dreams and they can't get legislation from this.

Important Principles in Understanding Texts Related to the Unseen

- All the things that are mentioned will be in the Hereafter, Jannah, or Hellfire only share the NAME with their counterparts in Dunya. They should not be imagined as the same.
- It is difficult to understand some things related to the Unseen because the world of the Unseen is different than this world. We always see matters of the unseen mentioned alongside Faith.
- We must combine between all evidences.
- We must take texts by their apparent meaning. Doing otherwise will lead to the denial of their existence.
- Importance of going back to the explanation of the Sahabah.
- One cannot insist on a particular ORDER to the specific events of the last day.
- Dwelling on the intricate details of these texts destroys its effects.

NOTES: SOME ABBREVIATIONS

SWT = **Subhanahu Wa ta'ala**, "glorious and exalted is He (Allah)"

SAW = **Sallalahu 'Alayhi Wasallam** = peace and blessings of Allaah be upon him (dua for prophet Muhammad).

AWS = **'Alayhi Wasallam**, Peace be upon him (dua for the prophets)

RA = **Radiyallahu 'Anhu**, Allah well-pleased with him (dua for the companions of the prophet)

[3:45] = Surah 3, Verse 45

'Eesa = should be read with Arabic letter 'ayin'.

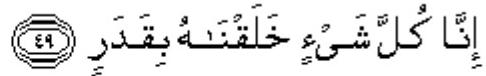
Ash-Shaytaan = Iblees, the Devil

Shayateen = plural of shaytaan from jinn

CHAPTER FIVE: BELIEF IN al-Qadar

What is Al-Qada' wal-Qadar?

Belief in Al-Qadar is one of the pillars of Eemaan. A person is not a believer without this pillar.



Verily, We have created all things with Qadar (Divine Preordinances of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz). [54:49]

Hadeeth of Jabir: '**No slave of Allah will truly believe until he believes in Al Qadr its good and bad from Allah, until he knows that what has befallen him was not going to miss him and that what missed him was not going to befallen him.**' [Tirmidhi]

Belief in al-qadar (the Divine decree) is the **sixth pillar** of faith, and no one's faith is complete without it.

It is narrated that Ibn 'Umar (may Allaah be pleased with him) heard that some people were denying al-qadar. He said: "**If I meet these people I will tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abd-Allaah ibn 'Umar swore, if one of them had gold equivalent to Mount Uhud and he spent it, Allaah would not accept it from him unless he believed in al-qadar.**" [Saheeh Muslim]

Linguistic definitions:

- Al-Qadar:
 - It is taken from the root word *qadara*, which means knew, predetermined and planned perfectly.
 - Relates to things before happened and something you planned.
- Al-Qada' (القضاء):
 - It comes from the word *qada* (قضى), which means judged, ordained, executed perfectly.
 - When the things happen, then it becomes Al-Qada'.

Al-Qadar is before al-Qada'. Since it is easy to pronounce, it is used as 'al-Qada' wal-Qadar'.

Technical definitions:

- Al-Qadar:
 - It is Allah's complete Knowledge.
 - Writing in the Safe Tablet.
 - And His Will before the existence of all things.
- Al-Qada':
 - It is Allah's creation of all things
 - By His Command and Will.

Thus anything happens or exists have to go through Allah's

Complete Knowledge → Written in the Safe Tablet → His Will → His Command → Existence

Other opinions:

1. The Asha'irahs define Al-Qada with the definition of Al-Qadar, and vice-versa.
2. Some scholars said that there is no difference between the meanings of the two words Al-Qada' and Al-Qadar.
3. The phrase Al-Qada' wal-Qadar was not mentioned as such in the Quran or Sunnah, and was not used by the pious predecessors. These two words were never used together in the first three hundred (300) years of Muslim history. However, it became common in the works of Ahl As-Sunnah later.

Should we study Al-Qadar?

Narrated Ibn Mas'ood (RA): Prophet (SAW) said, "**If my companions are mentioned, then keep quiet; if the stars are mentioned, then keep quiet; and if the divine decree is mentioned, then keep quiet.**" [Narrated by al-Tabaraani in *al-Kabeer*, 2/96. Classed as saheeh by Shaykh al-Albaani]

The Muslim has to submit to Allaah in all His affairs, and know that whatever happens to him could never have missed him, and what misses him could never have happened to him. Sometimes we might understand wisdom behind things. Sometimes we might not. The Hadeeth teaches us to avoid these questions.

The history of innovation in Al-Qadar

There is always a debate regarding this issue in every religion. From the history of Islam there have always been two extreme groups in relation to their views on Al-Qadar.

1. Al-Jabriyyah, who went to ***extremes in affirming*** Al-Qadar.
 - This innovation came chronologically from the following people: Al-Jahm ibn Safwan (128 A.H.) ← Al-Ja'd ibn Dirham ← Bayan ibn Sam'an ← Taloot ← Labeed ibn Al-A'sam. Among them Taloot was the

nephew of Labeed ibn Al-A'sam who himself was a magician and had a Jewish root. Some Jewish sects have extreme Qadar ideology.

- Al-Jahm ibn Safwan (and his wife) introduced three (3) concepts among the Muslims which are very deadly for the whole religion. These concepts destroy the belief of Muslims.
 - i. **Al-Jabriyyah:** This says that everything that we do is done by Allah. We have no free will and are like feathers scattered by the wind without any sort of control. Meaning we won't be held responsible for anything.
 - ii. **Al-Tajahhum:** This says that Allah has no names. This will mean that Allah doesn't exist.
 - iii. **Al-'Erjiya':** Faith is knowledge in the heart. So no need for actions.
 - iv. **Jahannam:** Imam Ibnu'l Qayyim wrote in his book about al-Jahm that he introduced three innovation that starts with Arabic letter 'Jeem'. So he said, "I wish for him the 4th 'Jeem' which is for Jahannam".

2. Al-Qadariyyah, who went to *extremes in denying* Al-Qadar.

- The innovators: Ghaylan Ad-Dimishqee (105 A.H.) ← Ma'bad Al-Juhanee (80 A.H.) ← Seesawayh (a.k.a Sinsawayh Al-Baqqal and Sawsan). Seesawayh was Christian monk. View also spread by Wasil ibn 'Ata (131 A.H.) and 'Amr ibn Ubaid (134 A.H.). Bishr ibn Mu'tamir Al-Koofee, and Shams Ad-Deen Ja'far Al-Bahloolee Az-Zaidee (573 A.H.).
- Ghaylan Ad-Dimishqee is the main contributor of this ideology.
- Allah has nothing to do in whatever we do. He is up there just to watch. He only knows about what happens till it happens.
- An incident in the history: 'Abdullah ibn az-Zubair (RA) declared Khilafa. The Umayyads appointed al-Hajjaz ibn Yusuf to subdue 'Abdullah ibn az-Zubair (RA). Hajjaz almost destroyed the Qabah to attack and kill him. So the people of ignorance spread the idea that Allah must be unaware of the fact that His house is going to be destroyed. (wa nawoozu billah, we seek refuge from Allah)
- al-Qadariyyah became more popular and was adopted by the Al-Mu'tazilah who in turn convinced the 'Abbasid khalifah al-Ma'mun.
- It spread in Baghdad, especially become popular in Kufa.

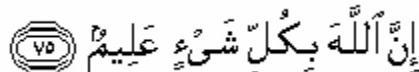
- The state power remained with them until the Mu'tazila vanished into the history by splitting into two different deviant groups who took these teachings:
 - The shia' in the region of Iraq
 - The Zaidiyyah in Yemen

In this chapter the complete issue of al-Qada wal-qadar will be discussed using nine (9) principles.

Nine principles of al-Qada' wal-Qadar:

First Principle: The Pillars of Al-Qadar

1. AL-'ILM: ALLAH'S KNOWLEDGE
 - a. Allah SWT knowledge encompasses everything



Verily Allah is the Al-Knower of everything. [8:75]

- b. Allah knows
 - A. what happened,
 - B. what is happening now,
 - C. what will happen in the future,
 - D. If something didn't happen then He will know what would have happened if it happened.

Proofs are from the following verses:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا



It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge. [65:12]

وَعِنْهُ وَمَقَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. [6:59]

- c. Regarding the issue of how things would happen if the course taken was different: For example, Allah SWT knows how disbeliever would behave if they were returned to the world.

وَلَوْ تَرَى إِذْ وُقْفُوا عَلَى النَّارِ فَقَالُوا يَالَّذِينَ نَرَدْ وَلَا نُكَذِّبَ بِعِيَاتِ
رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفِونَ مِنْ قَبْلٍ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ
وَإِنَّهُمْ لَكَذِّابُونَ ﴿٢٨﴾

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. [6:27-28]

In another verse Allah SWT says about the disbelievers:

وَلَوْ عِلِّمَ اللَّهُ فِيهِمْ خَيْرًا لَا سَمَعُوهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ



Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth). [8:23]

Clearly Allah knows what they would do even if they were given the ability to grasp the divine message.

We see a similar concept in the verses (35:37-38) from surah al-Faatir.

2. AL-KITABAH – THE WRITING

- a. All that will happen was written down in Umm al-Kitab i.e. the ‘Mother of All Books’ which is called al-Lawh al-MaHfooz.

بِمَحْوِ اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

“Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al Lawh Al Mahfooz)” [13:39]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Do not you know that Allah know all that is in the heaven and on earth? Verily, it is (all) in the Book. Verily! That is easy for Allah. [22:70]

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤْجَلًا وَمَنْ يُرِدُ شَوَّابَ
الْدُنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدُ شَوَّابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي

الشَّاكِرِينَ

And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and

whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. [3:145]

إِنَّا نَحْنُ نُحْكِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَعَاهَدَرَهُمْ وَكُلَّ شَيْءٍ

أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

.....and all things We have recorded with numbers (as a record) in a Clear Book. [36:12]

Some other verses about everything written in the Safe Tablet:

- There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. [6:38]
- [Mûsa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets," [20:52]
- And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al-Mahfûz). [27:75]
- And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of our Decrees) [17:58]

- b. The Prophet (PBUH) explained that “Allah had written the ordained measures (and due proportions) of the creation, fifty thousand years before the creation of the heavens and the earth and His ‘Arsh was on the water.” [Muslim]

And the Prophet (SAW) said: “The first thing that Allaah created was the Pen, and He said to it, ‘Write!’ It said, ‘O Lord, what should I write?’ He said: ‘Write down the decrees of all things until the Hour begins.’” [Narrated by Abu Dawood, classed as saheeh by sheikh al-Albaani].

3. ALLAH'S MASHEE'AH: THE WILL OF ALLAH

Anything that happens or exists has to be from the will of Allah SWT. Whatever He willed will occur and whatever He did not will not occur. Had Allah wished for us to follow one book, one legislation and one messenger, at all times and all places, He would have done that. Following verses show that He SWT did not will it that way.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوْكُمْ فِي مَا عَاتَدُكُمْ

If Allah willed He would have made you one nation, but that He may test you in what He has given you...[5:48]

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ أَسْتَطَعْتَ أَنْ تَبْتَغِي نَفْقَاً فِي الْأَرْضِ
أَوْ سُلْمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِإِيمَانٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا
تَكُونُنَّ مِنَ الْجَاهِلِينَ



If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jahilun (the ignorant).[6:35]

Hadeeth: Prophet (s) said: "The heart of a believer lies between two fingers of the Merciful" [Muslim, Ahmad, Tirmidhi, Ibn Majah]

Thus we do every single action by the will of Allah SWT.

The will is divided in two parts:

- A. The general will: Everything is in the book al-Lawh al-Mahfuz.
- B. Specific will: this is for every single event.

4. AL-AMR – THE COMMAND

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ وُكْنَ فَيَكُونُ

Verily, His Command, when He intends a thing is only that He says to it, “Be!” and it is! [36:82]

This verse mentions both about the will and the command of Allah SWT.

5. AL-KHALQ – THE CREATION

Allah is the sole creator of everything including mans deeds. Nothing takes place in this world except Allah has created it

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

Verily Allah is the creator of everything and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things....[39:62]

Second Principle: Allah is the Creator of All Things: Good or bad

1. All creation falls under one of two categories; good (Al-Khayr, Al-Hasanah) and bad (Ash-Sharr, As-Sayyi'ah).

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word? Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness. [4:78-79]

Allah says that whatever evil happens to us is from what we did and caused. Not that we created it, since Allah created everything.

2. It is undisputable that all good things are attributed to Allah. People have differed regarding whether the bad can be attributed to Allah or not. The belief of Ahl As-Sunnah is:

- We cannot generalize a statement affirming or negating that Allah wills bad specifically to exist.
- We cannot attribute evil to Allah; not as a Name, Action or Quality.

We don't say that He is the evil-doer. It is forbidden to do so.

To what is evil attributed in the Quran?

- General statements affirm Allah as Creator of all things.
- The act of evil is mentioned in the passive voice. There are many examples in the Qur'an: When the Jinn found out that they can't listen to news from the sky anymore they said:

وَأَنَّا لَا نَدْرِي أَشَرٌ أَرِيدَ بِمَنْ فِي الْأَرْضِ أُمُّ أَرَادَ بِهِمْ رَبُّهُمْ



.....'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path. [72:10]

- It is mentioned as an act of one of His creations. In surah al-Falaq: Allah SWT teaches us to say

من شر مَا خلق ﴿٢﴾

"From the evil of what He has created; [113:2]

Here 'sharr' means the evil effects of the creation.

In the statements of al-Khidr: It is noticeable that whenever he mentioned an act related to damage he said he did it, whereas whenever a good action is mentioned it was attributed to Allah SWT.

"As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief." So we intended that their Lord should change him for them for one better in righteousness and near to mercy. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. [18:79-82]

- The Quran refers to the thing that the evil befell. Prophet Ibraheem (AWS) said:

وَإِذَا مَرْضَتْ فَهُوَ يَشْفِيْنِ ﴿٨٧﴾

"And when I am ill, it is He who cures me. [26:80]

Noticeable: sickness is a 'sharr' and healing is from 'al-khair'. He attributes the sickness to himself and the healing to Allah.

Logical possibilities for the existence of good and bad in creation:

1. 100% good
2. More good than bad
3. Bad and good are equal
4. More bad than good
5. 100% bad

Which of these possibilities exist in Allah's creation?

If someone says neither of these five than it is plain foolishness on behalf of Allah. ('Awrozjo billah).

Consensus is that everything that happens will have either 100% good or more good than bad [#1 & #2].

Why can't we attribute the creation of evil (calamities and sin) to Allah?

- Most evil is directly linked to human action.
- There is no absolute evil.

Hadeeth (paraphrasing): A boy used to play near the prophet (SAW) while his father was among the gathering of the companions listening to the prophet. Then for few days prophet (SAW) did not see the man or his son. He enquired about them and people told him that the son had passed away which has caused the man sadness and made him not to attend in the gathering. So prophet (SAW) talked to the man. He said that if he (the man) wished he (SAW) can pray and Allah SWt will bring the boy to life. But if he is patient then his son will wait for him to take him to jannah. (source Sunan Nasai')

Story of the King and his advisor: Sheikh mentions this story in the class. A king is very pleased with his counselor who is also his friend. One day the king cuts one of his fingers. His counselor says, "alhamdulillah". It makes the king really mad, so he orders that the counselor should be imprisoned. While being taken to the prison the counselor still says, "alhamdulillah". Then the king goes for a hunting trip by himself. Usually he is accompanied by his counselor. He loses his way and ends up in a place where the inhabitants are 'mushrik' and are preparing for a sacrifice. As they catch the king they are about to sacrifice the king but leaves him alone since he has a defect. When the king returns he frees the counselor and agrees that that first 'alhamdulillah' was reasonable as he is not killed because of the defect. But what about saying 'alhamdulillah' while being imprisoned. So his friend reminds him that if he would accompany the king then the pagans would have sacrificed him instead. So the second 'alhamdulillah' is quite reasonable too.

- There is no inherent evil...all evil is adventitious.

- Whenever we see good and bad, we can't look at the narrow perspective. We have to look at the whole picture.

What is the wisdom behind the existence of calamities and sinfulness (in relation to the Creator)?

1. In relation to the Creator
 - a. Making complete power of Allah SWT apparent. Making sickness and health, hardship and ease.
 - b. Showing His completeness in His names and attributes. There is no point of healing without sickness etc.
 - c. Demonstrates His completeness of His wisdom. Things can be good or bad. He can turn things upside down and vice versa.
 - d. Illustrates His justice.
 - e. Cause of so many worship to Him:
 - i. Allah SWT loves us so much that He wants us to go to the Jannah. But we have to earn it and so He SWT will put us through test and trials. As we become patient this causes us to earn higher ranks in Jannah. He SWT plans better than us.
 - ii. Shows that we need to have complete dependence on Allah.

Dua' al-istikhara: We should use it every time we face with choices. A person should analyze the choices and take his or her decision. Then ask for guidance from Allah SWT. Sheikh emphasizes that Allah SWT is not going to make the decision for you.

- f. Demonstrates His mercy, tolerance, etc.

Allah SWT created human beings in a way that they commit sins and ask for forgiveness from Him. As prophet (SAW) said:

Narrated Abu Hurairah (RA): The Messenger of Allah (SAW) said, "By the One in Whose Hand my soul is! If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them." [Muslim]

He SWT loves it when we repent to him.

2. In relation to the creation: Benefit of evil to mankind

- Test and trial

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا إِعْمَانًا وَهُمْ لَا يُفْتَنُونَ ٢٩

Do people think that they will be left alone because they say: "We believe," and will not be tested. [29:1-2]

- TARBIAH and ta'deeb: lesson to the Muslims that they should not be arrogant.

لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتُكُمْ كَثْرَتُكُمْ
فَلَمْ تُفْنِ عَنْكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحِبَتْ ثُمَّ وَلَيْسُمْ

مُذَبِّرِينَ ٢٥

Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. [9:25]

- Prayer and turning to Allah. It is call to humanity to repent.

وَلَقَدْ أَخَذْنَا آَلَ فِرْعَوْنَ بِالسَّيْنِينَ وَنَقَصْنَا مِنَ الشَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ

١٣+

And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops, etc.), that they might remember (take heed). [7:130]

- Contemplation on others' calamities to learn a lesson from them.
- Hastened punishment

لَيْسَ بِأَمَانِيْكُمْ وَلَا أَمَانِيْ أَهْلِ الْكِتَابِ مَن يَعْمَلُ سُوْءًا يُجْزَ بِهِ وَلَا
 يَجِدُ لَهُ وَمِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا



It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. [4:123]

Benefits of calamities for the Muslim

- Raising of level and atonement.
 - For any good a person was going to do, but calamity prevented him from it, he will still be rewarded.

Narrated Abu Huraira (RA): Prophet (SAW) said, “**for any trouble, illness, worry, grief hurt, or sorrow which afflicts a Muslim, even the prick of a thorn, Allah removes in its stead some of his (minor) sins**” [Bukhari, Muslim]

Regarding a person in life support: When a person is in a comma state he will receive reward for every single good deed that he used to do regularly even if he is unable to it now. So when the questioned was asked to sheikh Ibn Uthaymeen his comment was “why should you stop his reward (*ajr*)”. During this status a person only receives rewards and no evil deeds.

A story of a very active brother: He used to help people and work for the sake of Allah continuously without taking any break. Then once he got flu in his spine and became paralyzed. He was left in a wheelchair. A brother came to visit him and found him very relaxed and his comment was that may be Allah SWT wants him to take a break. So he engaged himself memorizing the Qur'an and within eight (8) months he finished the whole Qur'an. And after two years he got cured, and was back in his feet with a normal life again.

- Promise to be recompensed with good in Dunya and greatly rewarded in Akhirah.

Narrated Abu Hurayrah (RA): The Messenger of Allaah (SAW) said: “**Trials will continue to befall the believing man and woman, with regard to themselves, their children and their wealth, until they meet Allaah with no sin on them.**” [Narrator by al-Tirmidhi, classed as saheeh by al-Albaani]

And it was narrated that Jaabir said: The Messenger of Allaah (SAW) said: “**On the Day of Resurrection, when people who had suffered affliction are given their reward, those who were healthy will wish their skins had been cut to pieces with scissors when they were in the world.**” [at-Tirmidhi]

Imam Ibnul_Qayyim has a book on this very topic named: “*Shifa'a al aleel*”.

- Reasons sinfulness is allowed to happen (with respect to the Kafir).

The Third Principle: Allah's Will (Mashee'ah) and Wisdom (Hikmah) are the reason behind all of His Actions. Will and Wisdom are based on His Knowledge.

(Here the sheikh mentions that we should stick to the ‘Arabic terms as there are no easy translations for some of the words like al-Hakeem etc.).

The innovators said: Allah SWT’s actions are only based on His Will. But we say: It is based on both His Will and wisdom.

As for us we understand things as our knowledge develops and no one among us can guarantee that his or her knowledge is complete. On the other hand Allah SWT says about Himself:

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَيْهِ حَكِيمًا

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.
[76:30]

إِنَّهُ وَهُوَ الْعَلِيمُ الْحَكِيمُ

“.....Truly He! only He is All-Knowing, All-Wise.” [12:83]

Everything that exists or do not exist, it is due to Allah SWT’s wisdom. If someone did not get married, there is wisdom behind it. If someone failed in the exam, or got a child etc, there is wisdom behind each one of them.

Major sects who deny Allah’s wisdom:

‘Ashayearh and Maturidiyah. One of their scholar said: “I know you are going to ask me that Qur'an is full of the word ‘wisdom’. This is because Allah did not find other words to describe” (wa nawoozu billah). Whereas Allah SWT says:

حِكْمَةٌ بِنَلِيْقَةٍ فَمَا تُعْنِي الْنُّذُرُ

Perfect wisdom (this Quran), but (the preaching of) warners benefit them not, [54:5]

Knowledge and Wisdom always comes together in the Quran. He always tells us that He is the All-Knower and All-Wise.

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَيْهِ حَكِيمًا

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise. [76:30]

Some **points to note** with respect to the issue of Allah SWT's doing things with wisdom:

1. **Al-Hakeem:** has two different meanings:

- One who rule (comes from Hakamah, to rule)
- Wisdom (from Hikmah)

So the overall meaning is “*The One who rules based on His great wisdom*”. Ibnul Qayyim mentions a unique thing about Allah SWT’s names is that they often give multiple meanings

2. Allah SWT says to ‘Eesaa (AWS):

(Remember) when Allah will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh'ul-Qudus [Jibreel (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel);.... " [5:110]

And He SWT said to Sulaiman (AWS)

وَشَدَّدْنَا مُلْكَهُ وَعَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابَ

We made his kingdom strong and gave him Al-Hikmah (Prophethood, etc.) and sound judgment in speech and decision. [38:20]

In surah Luqman He SWT says:

أَلَمْ ترَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ وَظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَدِّلُ فِي اللَّهِ
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٌ مُنِيرٌ

And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All Rich (Free of all wants), Worthy of all praise. [31:12]

If Allah SWT doesn't do things with wisdom then how does He SWT passes wisdom to people.

3. Allah SWT says He doesn't do things out of folly or foolishness.

فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّادًا وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" [23:115]

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطِلاً ذَلِكَ ظَنُّ
الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire! [38:27]

4. Anything that is not just in His sight, Allah will not do it:

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? [68:35]

Here the implied answer is that He SWT will not do what is not justice.

5. Use of many different forms of expressions to indicate 'reason' or 'for'.

- a. **Laam al Taaleel:** the letter ‘Laam’ in ‘Arabic means ‘for’ or ‘reason’.

لِنُخْرِجَ بِهِ حَبًا وَنَبَاتًا ﴿١٥﴾

That We may produce therewith corn and vegetations, [78:15]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

And I (Allah) created not the jinns and humans except they should worship Me (Alone). [51:56]

- b. Another form: ‘**Min Ajl= because of**’, which is used only once. Indicating to the story mentioned in the previous verses, Allah SWT says

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَانَمَا أَحْيَا النَّاسَ جَمِيعًا

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind..... [5:32]

- c. ‘**La’alla = it might**’

وَمَا نُرِيهِمْ مِنْ عَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا
وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

And not an Ayah (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allah's Religion (Islamic Monotheism)]. [43:48]

Allah gives punishment to some people in this life so they might repent.

- d. ‘**Kay = for**’: It is used so many times in the Qur’ān.

"When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)! [20:40]

Why Allah SWT brought Moosa (AWS) back to his mother, so that she will not be sad.

- e. Allah SWT did not do certain things for specific reasons. As Allah SWT says

وَمَا كَانَ اللَّهُ لِيَعْذِبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ

يَسْتَغْفِرُونَ 

And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness. [8:33]

Allah won't punish them because of them making istighfar.

وَلَوْ عِلِمَ اللَّهُ فِيهِمْ خَيْرًا لَا سَمَعُوهُمْ وَلَوْ أَشْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّرْضِونَ



Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth). [8:23]

Allah SWT knew there was no good in them so He did not make them to listen.

Thus anything happens to us we should be ‘certain’ that Allah made it happen for a reason or there is wisdom for it to happen. We need to establish this fact in our heart.

- We cannot change the rulings in Islam because there is Hikmah in them. Allah SWT knows fully about it and many times we do not know: Examples:

1. Not eating pork. People try to give many reasons but we accept it knowing Allah SWT knows the Hikmah behind it.
2. When traveling, we shorten our prayer. The reason of shortening is the travel itself not that someone gets tired because of the journey.
3. The Prophet (SAW) said that after we wake up from sleep we should wash our hands before doing any other thing. This is because you don't know where your hands have been.
 - Some people say that they will just put gloves and don't have to wash hands. But how they would know that gloves will provide the same benefit as washing hand.
4. When understanding the Qur'an: An example word

'Falaq': Ibn 'Abbas (RA) said it represents the 'fulk' which is a spindle used for spinning threads. But now we know that Allah SWT was talking about 'orbits' of planets. But they did not deny the wisdom of these words.

- Use of the word 'Ahkaam' by the fuqaha (jurists):
 - ✓ They refer to Hikmah as benefit.
 - ✓ On the other hand they use the word 'illa' to mean 'reason'. For example: 'The reason is to make it easy on us'.
- Deviant sect: al-Bateniyyah: They have 5 imams and they talk about 'hidden meaning'. They said things like:
 - ✓ Prayer is for remembering Allah. So we don't need formal prayer rather we can just remember Him informally without going through 5 daily prayers.
 - ✓ Fasting is for training our body.

This group took away the 'black stone' from al-Qa'ba until Muslims had to pay them to get it back. That time Muslims were so weak. So the sheikh mentions that some history in Muslim lands were worse than what we are living in today.

The Fourth Principle: Tawakkul in Allah while Taking Means

- **At-Tawakkul** includes knowledge of the heart and action of the heart. The knowledge component is directly proportional to one's knowledge and certainty of Allah. The act of Tawakkul is in the heart's tranquility and contentment.

Power of Attorney: Sheikh gave couple of metaphors. We feel relaxed when we have a good attorney or a good hospital. When we are doing ‘tawakkul ‘aala Allah’ we feel most relaxed/content as we are depending on Him. We are certain that Allah SWT is handling the matters in the right way.

- **Al-Akhd bil-Asbaab** is striving to achieve the physical means. It is doing what it takes to make things happen and removing the hindrances that prevent them from taking place.
 - Our actions can be:
 - 1. By choice:
 - Example case of when there is an accident. A person with ‘tawakkul’ will first know that Allah is the one taking care of him/her. Then strive to achieve physical means.
 - 2. No Choice:
 - Blinking by reaction.
 - In the same context of an accident, a person without ‘tawakkul’ will get all emotional, ‘Where is the doctor!!’ etc.
 - Matters by choice must be based on two pillars: At-Tawakkal and taking precautions.
 - 1. At-Tawakul:
 - Do things and with the dependence of Allah.
 - 2. Precaution:
 - Eating so we won’t get hungry.
 - 3. Can’t really separate these too. Need to do things as a precaution and have At-Tawakkul on Allah for the results.
 - Tawakkul is made part of Eman in Quran.

Allah SWT is telling the believers:

إِن يَنْصُرُكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلُكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلَيَتَوَكَّلُ كُلُّ الْمُؤْمِنُونَ



If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust. [3:160]

When Shu'aib (AWS) talked to his people:

قَالَ يَنْقُومُ أَرَعَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَنِكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحُ
مَا أُسْتَطِعُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوْكِلْتُ وَإِلَيْهِ أُنِيبُ

He said: "O my people! Tell me, if I have clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. [11:88]

- Why is there no direct command for Asbab alone?

There are no direct verses in the Qur'an regarding asbab alone since it is common sense for the people. As for 'tawakkul' Allah SWT wants us to know that we need to put our trust Him completely.

- Evidences that combine Tawakkul and action:

Hadeeth: "**One day Prophet Muhammad (SAW), noticed a Bedouin leaving his camel without tying it. He asked the Bedouin, 'Why don't you tie down your camel?' The Bedouin answered, 'I put my trust in Allah' The Prophet then said, 'Tie your camel first, then put your trust in Allah'** [at-Tirmidhi]

Narrated Abu Hurayrah: Allah's Apostle said, '**(There is) no 'Adwa (contagious disease). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion "** [Saheeh al-Bukhari, Chapter on Medicine]

Relevant lessons from this hadeeth:

- "No 'Adwa": Here it means
 - Regarding contagions, what this means is that it does not work by

- itself alone
- It starts by Allāh and only happens by the Will of Allāh
- What this means is that Allāh is the Cause of these things, and they do not spread by their own or come from some source other than Allāh.
- And it will only transfer if Allāh wants it to.
- ‘Run away from the leper as one runs away from a lion’ means some one should avoid exposure to a contagious disease. This is related to taking precautions.

'Umar bin al-Khattab was traveling with a group of Sahabahs during his Khilafah. They were coming to a town when they heard that it had a contagious/infectious disease, i.e. cholera. 'Umar asked his group whether they should proceed or go back (to Madinah). The majority of the Sahabahs said they should go back but some said they should proceed. Then one Sahabi said he knew a *hadith* where the Prophet (SAW) said, "**If you hear that this disease exists in a country, don't travel to that country.**" So 'Umar decided that they should go back. Another Sahabi (it seems from the second group) asked him whether he was running away from a *qadar*. **'Umar replied that they were moving away from one qadar to another qadar.** [source?]

Why is Tawakkul one of the greatest acts of worship?

- Reminds us the lack of human power.
- And the completeness of divine power
- It shows our complete dependence on Allah SWT.
- Means have actual effects, not imaginary.
Taking the means is not always worldly. They are sometimes spiritually or based on the Sharī'ah
 - If someone is sick, he or she should take medicine, be healthy, and also use ruqyah (reading of the Qur'an).
 - Du'a': asking Allah SWT to heal oneself.
 - Misconception: Some *sufis* say “Don’t ask Allah, He already knows”. NO! Allah SWT asked us to ask Him.

وَإِذَا سَأَلَكُ عَبْدٌ عَنِّي فَإِنِّي قَرِيبٌ أَحِيبُ دَعْوَةَ الْمُدْعَى عِذْمَ دَعَانِ

فَلَيَسْتَجِيبُوا لِي وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. [2:186]

- **At-Tawakul:** This is just claiming dependency on Allah SWT without taking necessary means. This is not allowed. Example: Crossing a dessert without taking water. Umar (RA) prohibited that someone should do that.

Even for religious issues: Shariyyah gives us precautions. E.g. lowering our gaze, avoiding ‘khawlah’ when it comes to men and women interaction. It doesn’t matter if someone is most righteous or not. Even while a person is teaching the Qur’an there should be no ‘khawlah’.

The Fifth Principle: Free Will

With regards to matters involving free will, believing in Al-Qadar entails that actions emanate from the combination of two sides.

- o They are from Allah as He is the one who ordained the actions and created all the necessary means, etc...
- o They are from the human as he/she is the one performing the action.

Confusion arises from people’s inability to distinguish between these two sides.

- Allah SWT’s knowledge is not accessible to us. We don’t know what Allah has written for us.

Examples:

- First example: A young girl who did not wear hijab put an argument to sheikh Waleed. She said “Allāh doesn’t want me to wear hijāb.” Sheikh asked, “Did He tell you that?” “No, I’m not wearing hijāb, so He doesn’t want me to wear it.” The sheikh told her, “Let’s go to this store and buy a hijāb. If you become paralyzed or get struck by lightning along the way, then I will know Allāh doesn’t want you to wear hijāb.”
- Second example: From the life of the prophet (SAW):

Some mushreequn killed 70 of the best sahabah. For 30 days prophet (SAW) prayed against them.

On the other hand his uncle, Abu Taalib protected prophet (SAW) for 40 years and helped him every possible way. So prophet (SAW) gave him ‘dawah’ and prayed for his guidance.

Regarding the prayer against those ‘mushriq’ people Allah SWT revealed the verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ



Not for you (O Muhammad SAW, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers, etc.). [3:128]

Meaning, prophet SAW had nothing to do with their future and Allah might guide them to repent which is only in the hands of Allah SWT. And as known from the history all of them became Muslim and (most probably) people of Jannah.

Regarding Abu Taalib Allah SWT revealed:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. [28:56]

Abu Taalib never accepted Islam and died a ‘kafir’ destined to the hellfire for eternity.

- **Third example:** Sheikh met this nightclub/coffee shop owner. He was an unrighteous person. Talking to the sheikh he said, “Let me introduce you my friend. He & I are going straight to bottom of the Hellfire.” Shiekh’s response, “How do you know what Allah has planned for you? You can’t talk on behalf of Allah SWT”

In one hadeeth, the Prophet (SAW) said, **“Be keen for whatever is beneficial for you. Seek the help of Allah. And don’t be reckless.”** This hadith implies we must make the effort.

The Prophet (SAW) said: **“Know that everyone will be guided to do that for which he was created. Whoever is meant to be one of the people**

of happiness will be guided to do the deeds of the people of happiness, and whoever is meant to be one of the people of doom will be guided to do the deeds of the people of doom.” [Bukhari and Muslim]

We have the free will to do whatever we want to do but we will do it by His knowledge and will.

Clarification: Allah SWT created us and gave us the mind, free will, means, health, emotions etc. Everything that results from using these abilities belongs to Allah SWT since He created us. But how are we going to use it that’s our responsibility. We are responsible for our actions as we chose to act that way with all the given abilities.

Example: If someone buys a gun made by Smith & Wesson, and he kills another person with it, can he say Smith & Wesson (the “creator” of the gun) killed him?

All of our actions that involve no choice are attributed to Allah directly and completely. As for matters of choice, Allah is the source of our actions but we are the ones performing these actions. Allah SWT says

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ لِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا
٣٠

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.
[76:30]

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ
٢٩

And you will not, unless (it be) that Allah Wills, the Lord of the ‘Alameen (mankind, jinn, and all that exist). [81:29]

Examples:

- If some one is fasting but he or she forgot about it. So the person ate and drank. About this person prophet (SAW) said that that was a gift from Allah SWT.

Narrated Abu Hurayrah (RA): The Prophet (SAW) said: “Whoever forgets when he is fasting and eats or drinks, let him complete his fast, for it is Allaah Who has fed him and given him to drink.” [saheeh al-Bukhari]

Since there was no choice involved it is directly attributed to Allah SWT.

- On the other hand if someone takes a sip of water by choice while he or she is fasting, then the person is responsible and it will break his or her fast.
- Young men described in surah al-Kahf:

وَنُقْلِبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَاءِ

.....And We turned them on their right and on their left sides,[18:18]

That action solely belonged to Allah SWT.

What a deviant sect say (from Q & A session):

- They think that Allah SWT is the only doer. To them it is ‘shirk’ to say “water took my thirst away”.
- But Allah SWT says: about the rain that it causes vegetation etc.

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding. [2:164]

- They bring the issue that ‘fire’ did not burn Ibraheem (AWS) and so burning is not the cause of certain thing, but it is what Allah SWT does. Our response: that was a specific miracle.
- These same people will deny that an object causes something, but they themselves will go to dead people to ask for help.

Other verses regarding Free will:

“So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!” [78:39]

“Among you are some that desire this world and some that desire the Hereafter” [3:152]

“And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allaah’s obedience) while he is a believer (in the Oneness of Allaah — Islamic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allaah)” [17:19]

"he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah (charity — feeding six poor persons) or offering sacrifice (one sheep)" [2:196]

But if a person wants to do something and he does it, we know that Allaah has willed it. Allaah says (interpretation of the meaning): "To whomsoever among you who wills to walk straight. And you cannot will unless (it be) that Allaah wills — the Lord of the 'Aalameen (mankind, jinn and all that exists)" [81:28-29]

The Sixth Principle: At-Tawfeeq and Al-Khudhlan

وَمَا تَوْفِيقٌ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكُّلٌ وَإِلَيْهِ أُنِيبُ

...and my (Tawfeeq) guidance cannot come except from Allah in Him I trust and unto Him I repent. [11:8]

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
إِنْ يَنْصُرْ رُكْمَ اللَّهِ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَتَصْرُّ كُمْ مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ

...then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). If Allah helps you, none can overcome you; and if He forsakes you (yakhdhulkum), who is there after Him that can help you? And in Allah (Alone) let believers put their trust. [3:159-160]

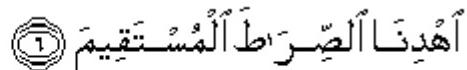
- Al-Hidayah is guidance.
- Al-Kudhlan means to be left to oneself.
- If Allah leaves things to yourself, then He is just, and if He is helping you out, then He is doing you a favor.
 - Always need to ask Allah to guides us and not to leave things to ourselves.
 - Prophet (SAW) used to make dua' to Allah SWT:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكْلِنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

“Allahumma rahmataka arjoo falaa takilnee ilaa nafsee tarfata ‘aynin wa aslih-lee sha’nee kullahu, laa ilaha illa anta”

"O Allah, it is your Mercy that I hope for; so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except you." [Reported by Aboo Bakrata Nafee' ibn al-Haarith (RA), and classed as Hasan by Sheikh al-Albaanee]

- As Allah SWT taught us to make dua' in surah Fatiha while in the prayer. We say



Guide us to the Straight Way [1:6]

It is noticeable that we are already in the prayer, not in a night club or in the way of misguidance. Even then Allah SWT is teaching us ask him for guidance.

Hidayah can be worldly or religious:

- **Worldly Guidance:**

- Related to all the creations, regardless to if they are humans or not, or Muslim or not. It based on the will and wisdom of Allah (SWT). We need this worldly guidance.
- Examples:
 - Animals, birds migrate for thousands of miles and come back to the same spot.
 - Killer Whale digs through the sand of the beach and eat from the isolated pocket of fresh water containing fish
 - Discoveries in the field of science and medicine by the scientists. If they fail that is Khuldan.

- **Religious Guidance:** Two types of religious guidance:

- Hidayat Al-Bayan or Al-Irshad (guidance, education, explanation, information)

He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. [11:88]

Here the 'guidance' is 'Hidayah a-Irshad'

- Hidayat At-Tawfeeq (favor, assistance, granting success).

وَأَمَّا ثَمُودٌ فَهَدَيْنَاهُمْ فَلَمْ يَتَبَحَّبُوا إِلَى الْهُدَىٰ فَأَخَذْنَاهُمْ صَرْعَةً

الْعَذَابِ الْهُوَنَ بِمَا كَانُوا يَكْسِبُونَ

And as for Thamud, We showed and made clear to them the Path of Truth through Our Messenger, but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn. [41:17]

يَأَبَتِ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابٌ مِّنْ أَرْحَمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيَّا

٤٥

"O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaitan (Satan) (in the Hell-fire)." [19:45]

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي

مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ

٥١

Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.[28:56]

- Both Hidayat al-Irshad and at-Tawfeeq

أَهْدَنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way [1:6]

Hadeeth: As narrated Sahl bin Sad (RA):

[During the battle of Khairbar the Prophet gave 'ali (RA) the flag.]

..... 'Ali said, "O Allah's Apostle! Shall I fight them (i.e. enemy) till they become like us?" The Prophet said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to Islam) through you, it would be better for you than (a great number of) red camels." [Saheeh al-Bukhari and Muslim]

Here the guidance stands for the both types. Ali (RA)'s calling the people (*Hidayat al-Irshad*) and Allah SWT's acceptance for people to be guided (*Hidayat at-Tawfeeq*).

The seventh Principle: Can Qadar be changed?

- It can be changed.

Proofs regarding change in Qadar:

وَاللَّهُ خَلَقَكُم مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا
وَمَا تَحْمِلُ مِنْ أَنْشَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا
يُنَقْصُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ



- And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfûz) Surely, that is easy for Allâh. [35:11]

يَغْفِرُ لَكُم مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ
لَا يُؤَخِّرُ طَلْوَ كُنْتُمْ تَعْلَمُونَ



- "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew." [71:4]

- Aahadeeth regarding increase in provision:
- ...**The Prophet (SAW) then went on to say, "Allaah then placed between the two eyes of every human a flash of light showing their Eemaan and showed them all to Aadam. Aadam was awed by the sight of all these countless numbers of beings with flashes of light between their eyes so he asked Allaah, "O Lord, who are they?" Allaah told him that they were all of his descendants. Aadam then began looking closely at one whose flash of light amazed him, then he asked who he was and Allaah said, "That is a man called Daawood from the last of the nations among your descendants." Aadam then asked how old he was and when Allaah informed him that he was sixty, he said, "O Lord, increase his age by taking forty years from my age."** But when Aadam's life span reached its end and the angel of death came, he said, "Is there not forty more years of my life still remaining?" The Angel replied, "Did you not give them to your descendent Daawood?" Aadam denied that he had done so and his descendants denied their promise to Allaah. Aadam later forgot his covenant to Allaah and so did his descendants and they all fell into error." [Authentic narration of Abu Hurayrah collected by at-Tirmidhee]

As ibn Hibban mentions Adam (AWS) was given 40 more years to live up to 1000 years.

- It was narrated that Thawbaan said: The Messenger of Allaah (SAW) said: "**Nothing increases one's lifespan except righteousness and nothing repels the divine decree except du'aa', and a man may be deprived of provision by a sin that he commits.**" [Classed as saheeh by al-Albaani in Saheeh Ibn Maajah.]
- It was narrated that Anas ibn Maalik (RA) said: I heard the Messenger of Allaah (SAW) say: "**Whoever would like to have his provision increased or his lifespan extended, let him uphold the ties of kinship.**" [Narrated by al-Bukhaari, 1961; Muslim, 2557.]
- The Prophet (SAW) says that "**Allah can erase what He wrote and affirm what He wrote.**"

Writing of al-Qadar in two different types books:

1. Al-Lawh Al-Mahfoodh: The Safe Tablet, a.k.a *Umm Al-Kitab: Mother of All Books*
 - a. **Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz)** [13:39]
 - b. Every single thing is written in this book. Nothing will be changed.

- c. Other than this book, the items in other books can be affirmed or erased.
- 2. The Tablets with the Angels. There are three different tablets:

- a. The Taqdeer 'Umari: Covering the person's life span. The persons livelihood, life term, deeds and his status in the Hereafter (wretched or blessed) are written while in the mothers womb at an early stage of his development.
- b. The Annual Taqdeer, which occurs in the night of decree (lailatul-qadar in the month of Ramadan).

 فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٌ

"Therein (that night) is decreed every matter of ordainment." [44:4].

This tablet writes who is going for hajj, who is dying etc.

- c. Daily: Taqdeer Yawmi: Allah SWT says

 يَسْأَلُهُ وَمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأنٍ

"Whosoever in the Heavens and the Earth asks of Him (for their needs)). Everyday He has a matter to bring forth." [55:29]

The prophet explained the above ayat, "Everyday He has a matter to bring forth" -that He may forgive a sin for someone, lifts in honor some, relief the hardship of someone, lifts in honor some and lowers some. [Ibn Maajah and Abee Aasim in As Sunnah]

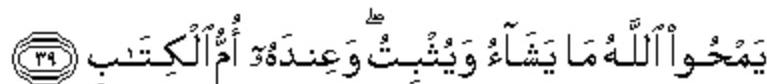
With regard to the effect of obedience and sin on changing the divine decree, **that which is in al-Lawh al-Mahfooz can never be changed.**

The Prophet (SAW) said: "**The pens have been lifted and the pages have dried.**" [Narrated and classed as saheeh by al-Tirmidhi, from the hadeeth of Ibn 'Abbaas.]

Opinion about change in life span through upholding the ties of kinship and righteousness:

First Opinion:

As for the pages which are in the hands of the angels, Allaah SWT may command His angels to change it because of an act of worship that a Muslim does or because of a sin that he commits, but in the end it will not be anything other than that which was decreed from eternity in al-Lawh al-Mahfuz. This is indicated by the verse in which Allaah says:



"Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lawh Al-Mahfooz)"[13:39]

So the difference is in what the angels see and what is in al-Lawh al-Mahfooz. For example:

- ✓ The life span of a person is written to be 60 years unless he upholds the ties of kinship.
- ✓ He upholds the ties of kinship.
- ✓ His life span is extended by another 10 years and this change will happen in tablets with the angels.
- ✓ All these changes are already written in al-Lawh al-Mahfuz.

Ibn ‘Abbas (RA) explained it this way. Scholars supporting this view point include Ibn Maswood (RA), Ibn Umar (RA), Malik ibn Dinar, Hassan al-Basri, Ibnu Qayyim and others.

Second opinion:

This refers to an increase of blessing during one's lifetime, being guided to do good deeds and to make use of one's times in ways that will be of benefit in the Hereafter and to make the most of his time for the sake of Allaah.

Third Opinion:

Extension of life means the person will be mentioned even after his death. His name will be alive. As we talk about Imam Bukhari as if he is still living. Like was even though Imam Nawawi died in his thirties (30's) his contributions are still effecting people.

Again, the changes only happen in the tablets that is with the angels. And all these changes have already been written in the Safe Tablet.

Deviant Sects:

Maturidiyah: Some of the Hanafi Scholars

They said that most of the thing can be changed.

Al-Mu'tazilah:

They took al-Qadariyyah ideology. Head of their deviant belief ‘Amr ibn Ubai said about the following authentic hadeeth:

Narrated 'Abdullah bin Mas'ud (RA): Allah's Apostle the true and truly inspired, narrated to us, "**The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do (good) deeds characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behavior and he starts doing(good) deeds characteristic of the people of Paradise and ultimately) enters Paradise.**" [Saheeh al-Bukhari]

He said:

If I hear the hadeeth from...	I will say
Luhai	You are a liar
Ibn Mas'ud	You are wrong
Muhammad	That's a mistake
Allah	That is not fair

Shows how arrogant a deviant person can with respect to Allah and His messenger.

Shia': Believe that human actions have nothing to do with Allah (same al-Qadariyyah we learned at the beginning of this chapter.)

A concept: al-Ba'Aa ilallah:

Jews and Shia philosophers say Allah does something and then He regrets. For example, Allah caused the flood and then regretted. It is a totally unacceptable concept.

Reliance on Allah SWT

Examples:

- When Prophet Yusuf was surrounded by the fitnah, he asked Allah that he would rather be in jail than go through the fitnah. He feared that he will fall into the fitnah.

فَالْرَّبُّ الْسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفُ عَنِّي كَيْدَهُنَّ
 أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِّنَ الْجَاهِلِينَ ٢٣

He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant." [12:33]

He asked Allah SWT to protect him even though he himself was a prophet, a son of a prophet and a grand son of a prophet. As for wife 'Aziz of Misr, she tried so much to seduce prophet Yusuf. But even though it would have been so easy for him to comply with her will he sought Allah SWT's protection. There are so many other examples of dependence on Allah in Surah Yusuf.

Hadeeth: The Prophet (SAW) said: "**Remember Allah during times of ease and He will remember you during times of hardship.**" [Ahmad]

Ibnul Qayyim mentions about two types of guidance:

- **Worldly Guidance:** this is related to animals, bee etc.
- **Heavenly Guidance:** The following verses talks about this guidance:

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ٢٤

"Instead of Allâh, and lead them on to the way of flaming Fire (Hell); [37:23]

وَنَزَّعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ
 هَدَنَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ
 أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ٤٣

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and

they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [7:43]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهُدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمْ أَلْأَنْهَرُ فِي جَنَّاتِ النَّعِيمِ

١٠

Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise). [10:9]

The Eighth Principle: Religion and Predestination do not contradict

Allah SWT says

الْأَلْهَامُ الْخَلْقُ وَالْأَمْرُ

Surely, His is the Creation and Commandment....[7:54]

Creation (**Khalq**) is not the same as Command (**Amr**), **Al-Qadar** is not equivalent to **Ash-Shar'** (Legislation), and **Mashee'ah** (Will) is not equal to **Mahabbah** (Love).

Some people see contradictions in the matter of al-qadar: Such as

- Allah asked people to believe in Him, at the same time He made some people as 'kafir'
- Alcohol, pig etc are made 'haram/forbidden' whereas these things are created by Him

The scholars of Islam divide these type of people in the following four (4) categories:

Group 1: Al-Mushrikiyyah (pagans): To them, Al-Qadar = Ash-Shar'

- Everything that happens in the world is ordained and loved by Allah.
 - This is why they say that Allah loves the kufr of the kafir.
 - They say that the pagan Arabs are loved by Allah more than the Prophet (SAW).

- Some of the deviant Muslims went so far as saying "Firwaon knew more than Moosa as Firwaoon knew what Allah wanted, so he insisted on kufr".

وَقَالُوا لَوْ شَاءَ الْرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا

يَخْرُصُونَ 

And they said: "If it had been the Will of the Most Beneficent (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie! [43:20]

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَّحْنُ وَلَا

عَابَأْنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ

عَلَى الرُّسُلِ إِلَّا أَلْبَانُ الْمُبِينُ 

And those who join others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message? [16:35]

وَإِذَا قِيلَ لَهُمْ أَنفَقُوا مِمَّا رَزَقْنَاهُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا

أَنْطُعُمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمْهُ وَإِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ 

And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error." [36:47]

Extreme group of Sufies:

They say that the creation and Allah are the same. So everything or every action is ok. dog, disbeliever priest, an worshiper etc are all same.

Group 2: *Al-Ibleesiyyah*: Al-Qadar is other than ash-Shar' and al-Qadar contradicts ash-Shar'. They blame Allah for their own actions and say how come Allah creates something and then ask us not to do it.

Ash-Shar (legislation)	Al-Qadar
Allah says do not go for lust.	He put lust in the heart of people.
He asked to lower the gaze.	He created beautiful members of opposite sex.

So their attitude is like that of Iblees. Who when was rejected due to his disobedience said:

قَالَ رَبِّيْمَا آغْرَى وَيُتَّنِي لَأْزِيْنَ نَلَهُ مِمْ فِيْ الْأَرْضِ
 ۚ وَلَا عُوْيَنَهُمْ أَجْمَعِينَ

[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. [15:39]

So he blamed Allah SWT. But in reality Allah SWT did not force him to commit disobedience and he had the choice to obey Allah SWT.

Group 3: *Al-Majoosiyah*: Al-Qadar and Ash-Shar' are different. If (or when) they contradict, then we must deny Al-Qadar.

- They say that if a person lies whereas Allah prohibited it, then regarding this action
 - Allah didn't create it.
 - Allah did not know about it.
 - He did not allow it.
- So they go for the old idea that there are two 'gods': 'good god' and 'bad god'. Each is responsible for good and bad actions respectively.
- So it was the 'evil god' that created the action.

Group 4: *Ahl As-Sunnah*: Al-Qadar and Ash-Shar' are different, but not everything that Allah Wills does He love. He allows things to happen that He may not Love, and He may Love things that He may not allow to happen. Allah's Will can be **Shar'ee** (legislative), **Deenee** (religious: things He loves) or **Kawnee**, a.k.a **Qadaree**, (not related to love or dislike).

Allah's Mashee'ah (Will) is of 2 type:

1. Mashee'ah pertinent to His creation and command. It is not necessary that what is being carried out by His creation is liked by Him. He however willed it to pass. No one can escape this universal will of Allah or go against it.

Allah created Satan, yet He hates him. He also created many things He loves. Whatever He permitted to exist, from kufr, belief, obedience or disobedience is pertinent to His Mashheeh, whether He loves it or not. This is also known as Iradah Kawnee (universal will) in this will Allah SWT may decree to pass things which He does not command His slaves to follow. Eg: kuffar or disobedience. Example: Allah SWT says

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكُفَّارِينَ

“...then Allah does not like the disbelievers” [3:32]

Allah SWT does not like the ‘kuffar’ yet it exists by His will.

2. Iradah Ash Shar'ee pertinent to Allah's legislation. It is related to what Allah loves and likes whether it takes place or not. The acts of obedience taking place by Allah's creation are loved by Allah and are passed by His universal will. Under His judicial will it is not necessary that His commands are carried out. Some people rebel against his commands. So Allah loves obedience or that we obey our parents etc. but not everyone is obedient to Allah, so even though Allah loves for those to take place, it does not necessarily take place.

To explain the fact that Allah SWT's **Mashee'ah** (Will) is not equal to **Mahabbah** (Love) we can categorize any action or existence as

	<i>Al-Mahabbah (love)</i>	<i>al-Mashee'ah</i>
• a.	He loves it	He allows it to happen.
• b.	He loves it	He doesn't allow it to happen.
• c.	He doesn't love it	He allows it to happen.
• d.	He doesn't love it	He doesn't allow it to happen.

Examples:

- a. Abu Bakr (RA) became Muslim.
- b. Abu Talib did not become Muslim. Allah SWT loves that a person becomes a believer.
- c. Killing an innocent person, Kufr of Abu Lahab, Magic of magicians etc.
- d. Killing of the prophet (SAW).

Point to note: al-Mahabbah (love) and al-Mashee'ah (will) are two different ideas. It is a similar concept as a medicine can be very bitter but its outcome can be good.

Calamities: Calamities might be bitter to us but these are a means of expiation of sins and raising one's status.

Narrated Abu Hurayrah (RA): The Messenger of Allaah (SAW) said: "**Trials will continue to befall the believing man and woman, with regard to themselves, their children and their wealth, until they meet Allaah with no sin on them.**" [Narrated by al-Tirmidhi; classed as saheeh by al-Albaani]

Narrated Jaabir (RA): The Messenger of Allaah (SAW) said: "**On the Day of Resurrection, when people who had suffered affliction are given their reward, those who were healthy will wish their skins had been cut to pieces with scissors when they were in the world.**" [At-Tirmidhi]

Creation of Human kind: Angels commented why put son of Adam to kill each other. But Allah SWT said:

قالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

.....He (Allah) said: "I know that which you do not know." [2:30]

- Some acts are willed for the act itself. Other acts willed for an end (other than itself).
- Cannot use Al-Qadar to justify our actions.

Evidence: Allah SWT did not accept Iblees's justification that Allah misguided him.

- Whenever we make something by choice it becomes our responsibility and whatever happens not by our choice that doesn't become our responsibility.
 - If we use this logic then the whole way of living will collapse and the courts will not be needed, because we would say that Allah had us do it. Then there will be no need for guidance, books, and messengers.
 - Hadeeth:
Narrated Abu Huraira (RA): The Prophet said, "**Moses argued with Adam and said to him (Adam), 'You are the one who got the people out of Paradise by your sin, and thus made them miserable.'** Adam replied, '**O Moses! You are the one whom Allah selected for His Message and for His direct talk. Yet you blame me for a thing which Allah had ordained for me before He created me?**' Allah's Apostle further said,

"So Adam overcame Moses by this Argument." [Saheeh al-Bukhari,
Chapter Prophetic Commentary on the Qur'an]

- Some say: See Adam (AWS) is justifying his sin, why not us?
- But the scholars say: Moosa (AWS) did not blame for eating from the tree. (which is a sin). So Adam (AWS) did not justify his sin saying that Allah wrote it. Rather Moosa (AWS) enquired about the calamity in the duniya and Adam (AWS) justified it.
- So we can justify the calamity not our sin, using Qadar.
- We are allowed to justify Qadar after the sin, not before it. Because any sin becomes a calamity after it is done.
- Like we can say: Allah SWT guided me, I got rid of that bad habit.

The Ninth Principle: al-Qadar is part of Tawheed Ar-Ruboobiyyah, Al-Ilahiyyah, and Al-Asma and As-Sifat

- **Ar-Ruboobiyyah:** Alqadar is based on Allāh Willing, Commanding and Creating our actions.
- **Al-Ilahiyyah (worshipping Allah alone):** When something happens to us from the Qadar of Allah, we need to be patient and content with Allah SWT. And that is a kind of worship. (Sheikh Ibn Taymiyyah made this connection).
- **Al-Asma and As-Sifat:** there are Eight (8) attributes of Allah SWT related to al-Qadar.

1. Knowledge	5. Justice
2. Capability	6. Writing
3. Wisdom	7. Talking
4. His Will	8. Creating

Benefits of Belief in Al-Qadar

1. Peace of mind.
2. Your concern is not so much with the past or future. Your main concern is your present actions.
3. It gives you the will power and determination to go forward in the way of Allah.
4. It teaches you to be modest, humble and content.
5. Leads to total dependence upon Allah SWT. You take precautions; do as much as you can and then depend on Him.
6. Eliminate bad manners, such as envy and jealousy.
7. Establish good manner.

End of Chapter Five.